

RELIGIOUS EDUCATION

A Platform for the Free Discussion of
Issues in the Field of Religion and
Their Bearing on Education

NOVEMBER-DECEMBER, 1947



Religious Authoritarianism in Our National Culture

Jewish Community Education

Christian Nurture and Recent Social
Science Investigation

Religious Education in Britain

Index to RELIGIOUS EDUCATION

Volume XLII, 1947

Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort. Articles in Religious Education are indexed in the EDUCATION INDEX which is on file in educational institutions and public libraries.

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Entered as second-class matter, February 28, 1942, at the post office at Mendota, Illinois, under the Act of March 3, 1879.

"Once in a while"

The indefinite introductory phrase "once in a while" denotes that something has happened and will happen again, altho there is an uncertainty as to the time of recurrence, the cause of repetition, and the place of human effort in bringing it to pass again.

This introductory phrase differs from the traditional "once upon a time" in that the latter is an experience—real or imaginary—which has been and the time factor is of no significance and there is no suggestion as to repetition of the experience. But a "once in a while" experience keeps open the door of time. Under certain conditions the experience will come to pass again.

If the experience depends primarily upon mechanical effort, as the statement that a certain comet comes "once in a while" then the return of the comet is a matter of time and human effort is of little importance. But not all experiences introduced by this phrase are so limited.

If an experience has been unfavorable and it occurs "once in a while" there is not only a hope that its recurrence will be postponed as long as possible but human effort will be expended to keep the experience from recurring again. For example, "once in a while" the Finance Committee of the Religious Education Association has been called upon to meet increased expenditures with a decreased income. Such an experience is not wanted again and the members of the Religious Education Association have expended effort to stave off its recurrence.

However, if the experience has been favorable and it occurs "once in a while" there is a wistfulness that the time of recurrence be shortened and effort be expended to bring the experience to pass again. For example, "once in a while"—the ideal becomes real,—an experience so enriches life that subsequent days are brightened—the Religious Education Association, thru its national program and thru its journal, so clarifies its objectives that local fellowships become vital centers for articulating religious education. . . . These "once in a while" experiences enable the Religious Education Association to fulfill its functions. A religious educator takes experiences which occur once in a while—experiences which he believes ought to come again, and which his better efforts can assist in their recurrence—and lives for their fulfillment.

This is the last issue of the RELIGIOUS EDUCATION in 1947. The next issue of the magazine will come from the press in January 1948. The year of 1948 will be built upon the foundations of 1947. To a marked degree these foundations will be determined by the discriminating and wise use of effort upon those experiences which have occurred. . . .

"once in a while".

Leonard A. Stidley

RELIGIOUS AUTHORITARIANISM IN

Our National Culture

GEORGE A. COE

Honorary President, Religious Education Association

Religion has had two kinds of influence upon the characteristically American ways of doing and judging that constitute our national culture. One of these kinds of influence is obvious. It springs from a conviction concerning the worth of persons. It is one of the original sources, and one of the perennial springs of the regard for the common man that has bestowed an epical quality upon our sense of national destiny. The daring trust of one another that is embedded in our constitutions and statutes is in part an adventure of faith. Moreover, the lengths to which America has gone in the promotion of the common welfare by voluntary giving and unpaid service reflect the ordinary teachings of church and synagogue. Whenever generosity reaches a great height of self-sacrifice, it has for the populace the aroma of religion — "He acts," say the people, "like a Christian."

For this phase of what all America understands by 'religion' there is no commonly used name. Neither 'humanism' nor 'humanitarianism' fully expresses what the people feel. The ancient religious term 'love' expresses more of it, but this term has to be supplemented when we desire to designate the kind of respect for man that goes beyond compassion and tenderness. 'Ethical love' comes nearer to filling out the meaning, and this is the term that will be used in this article. The religion of ethical love has standing in our national culture, however falteringly our conduct follows its gleam.

The other kind of religious influence upon our national culture has a base that is more intellectual. When churchmen first came to these shores they brought with them sets of metaphysical and historical affirmations called 'the Faith.' The early expositors of it were the most intellectual Americans of their time. They would have left their mark upon our culture even if they had spoken in their own names. But they left more than their personal mark. In the belief that 'the Faith' had been communicated to their predecessors by God, they endeavored to speak with his authority, and they were heard with reverence. This reverence, spreading beyond the members of the churches, and beyond the contents of 'the Faith,' became, and it is today, a characteristic of our culture. What a bishop says has a prestige that outruns all evidence of its truth, and all evidence of his competence. When a clergyman shows intellectual incompetence, he is treated with a tenderness that is not accorded to laymen. Corresponding to the 'ministerial discount' upon railroad tickets, there is, in our culture, a kind of intellectual special privilege for the leaders of organized religion.

Inasmuch as 'the Faith' can be held without any noteworthy practice of ethical love, and ethical love can be practiced without any noteworthy regard for 'the Faith,' religion never has been at one with itself in our country. It has struggled sometimes vigorously, sometimes feebly, to make one out of two. Within Protestantism, only a

few bodies, smaller ones mostly, have achieved approximate stability by decisively subordinating either faith to love or love to faith. For the most part, church life alternates between two practically independent variables — an official system of belief expressed in worship, and works of love that the people feel carry their justification within themselves. As for Catholicism, though it officially makes obedience the only door to the values that true religion contains, when the Church wants governmental favors it sets forth ethical considerations as if they were self-evident and self-supporting. Its ethical superiority here as compared with some other countries is clearly not a product of Catholic authority, for this is the same everywhere. In fact, it is in this country that some of the advanced ethical attitudes of the National Catholic Welfare Conference have had occasion to prove their Catholicity by appeals to ancient Christian documents.

In the conflict between these two religious tendencies, the clergy stand predominantly for 'the Faith.' They do, indeed, assume that love must be combined with faith, but they expect 'the Faith,' through themselves as its agents, to do the combining. The prospect of their doing so continually recedes. The latest popular surge in clerical circles that hitherto have been hospitable to religion that gives priority to ethical love, not only brings back to the surface this or that neglected dogma; it explicitly condemns 'the social Gospel' movement, which is the most considerable endeavor yet made within American churches to practice ethical love on an inclusive scale, and as religion.

This dualism within religion comes to the surface whenever a social issue is heatedly debated upon ethical grounds. Is anaesthesia right? Is it right to ease the pains of childbirth as much as possible? Clerical minds, in their approach to these questions, qualified direct regard for human weal with hesitation based upon the priority in their consciences of an authoritative approach to ethics. There was a time when even the slavery issue could be debated upon the

basis of biblical authority. Today the rightness of euthanasia, even in cases of extreme need, and under rigorous public control, is denied upon authoritarian grounds. Only recently has any large segment of religious thought about divorce shifted its main emphasis to ascertainable causes and effects. In respect to birth control religious thought has had an odd career. There was a time when both Catholic and Protestant authorities looked upon involuntary parenthood as a duty. When the consequences of this kind of conjugal piety were subjected to public scrutiny, Protestantism began to shift its approval from involuntary parenthood to voluntary. This reversal, now an accomplished fact in critical Protestant circles, actually does transfer the priority in one matter of conscience from clerical interpretations of authority to appreciation of welfare and illfare empirically known. Catholicism, on the other hand, though now it endeavors to lighten the burdens of involuntary parenthood by approval of the 'rhythm method' of restriction, has not relaxed its authoritarianism. The use of contraceptives is forbidden, not on the ground of empirical proof of deleterious effects, though these are alleged without a particle of research, but by sheer authority, which governments, as well as individuals, are summoned to obey.

The pattern of this religious dualism is further complicated by the fact that authoritarian pronouncements cover wide areas that our culture approaches by other routes also. Parts of history; the nature of man; the consequences in this life of this or that kind of conduct; the setting of the human race within nature; the mental processes of certain men to whom God is supposed to have disclosed his own mind — our national culture includes a disposition to study all these things by methods that sharply contrast with the religious authority that also delivers judgments upon them. Religion itself employs observation at the same points at which it relies upon revelation. These two — revelation and observation — never have fused. Instead, their juxtaposition has confused the plain man and disturbed the man

of learning. It was inevitable that historians should test this alleged knowledge of history, and that men of science should test this alleged knowledge of man and of nature. It was inevitable that both of them should test the methods of inquiry used in these fields by authoritative religion. Such testing of religion from outside all the recognized organs of religion brought on two great crises in the orientation of our national culture, the evolution controversy, and the controversy over historical method in the study of the Bible, popularly known as the higher criticism.

In each of these crises a drama of the intellect was enacted upon a stage as broad as the nation. The plots resemble that of stage plays in which ancient prerogatives of the head of a family are challenged by youth. Just as, in such plays, youthful lovers usually have their way — at least, as far as the altar — so the evolution controversy quieted down with the silencing of authoritarianism in the biological area, and the higher-criticism controversy was hushed by admitting the trouble-maker to the family table. But what of the after-effects? We have not done with such errors when we have merely refuted and silenced them. To say that these two cases belong in Andrew D. White's long list of instances in which theology has retreated before advancing knowledge describes only one of the after-effects. In both these cases the retreat of theology affected the prestige of religion. The religious depression of the present day, which is commonly described as the growth of secularism, had a part of its origin in these controversies. A noteworthy fact, to which religious authoritarianism certainly has contributed, is the advance of so-called secular attitudes among men of science. The late Professor Leuba proved, by means of signed statements from a fair sampling of leaders in scientific research, that a considerable majority of them do not accept such central affirmations of 'the Faith' as God and immortality. Still more significant is Leuba's discovery that the proportion of non-believers increases as we go up the scale of professional eminence (a scale

earlier established by Professor J. McKeen Cattell).

The growth among the masses also of something that is called secularism is evident enough. But 'secularism' is a catch-all term for lack of interest in things that interest clergymen. Attendance at church is one of these things. The increasingly 'secular' use of Sunday is marked. Marked, also, is a prevalent assent to religion without practicing it in any of the ecclesiastically prescribed ways. Is there a decline, also, in popular appreciation of religion as ethical love? Certainly deeds of mercy and help are more numerous than ever, the outward reach of them is greater, and doing them is taken as a matter of course by a larger and larger proportion of the populace. But appreciation of ethical love as religious experience and activity seems to have suffered a decline. Never having been taught to discriminate between religion as authority and religion as ethical love, the masses, more or less conscious of the set-back that authoritarianism has suffered, take it as a set-back for religion as such.

The authoritarian way of dealing with 'secularism' is to find fault with the growing prestige of science, and to deplore excessive absorption in occupations. Thus, the decline in the prestige of religion is attributed to causes outside religion. Yet one of the main causes is in errors made by religion itself. The evolution controversy furnishes an example. The depth of the issue was made vivid by Huxley's withering reply to an ecclesiastic who, addressing the British Association, defended the then current theological view of the origin of species. The reply was less a refutation of errors in the cleric's biology than a thunderous denunciation of what had the appearance of trifling with truth. Huxley saw that the fundamental issue concerned method in the acquisition of knowledge. This, rather than any particular point in biology, was the overshadowing religious problem of this entire period of controversy. Yet even in church circles that accepted the scientific

James H. Leuba, *Belief in God and Immortality*, 1916.

verdict with regard to the origin of species, the human species included, there was scant realization that religious authoritarianism had received a mortal wound. Not only this; the truth continued to meet resistance. Two whole generations after Darwin, religious influences brought it to pass that the teaching of evolution in public schools was forbidden by law in three of our states. This is explained by the fact that ignorant religion held the reins in these states. What needs explanation is the existence of this ignorance. This question leads on, moreover, to another. Why did not intelligent religion, conscious that it had been emancipated from an error, sing in its own churches hosannas loud enough to be noticed both by men of science and by ignorant fellow-religionists?

The after-effects of the controversy over the higher criticism took a different direction. This crisis was brought on, not by outsiders, but by theologians who had been touched at a vital point by the spirit of science in historical research. That is, their professional concern itself contained the dualism to which reference has been made. They undertook both to tell the truth and to "temper the wind to the shorn lamb." This they did by playing up the permanent values of the Bible, and playing down the errors that had been committed. The unintended effect was to soft-pedal the relation of piety to truthfulness. Erroneous ways of reading the Bible continued to be common, and they are so to this day. Over against every congregation in which religious education includes straight-out historical treatment of factual material in the biblical part of the curriculum, there is a multitude of congregations at the opposite pole (and not merely congregations of the new and smaller sects); and between these two poles are churches that, endeavoring to be honest by concentrating upon values instead of facts, leave the virus of authoritarianism in even liberalized religion. Even yet the young are being taught to love their fellows because the Bible tells them to do so!

Two endeavors to recover lost prestige and increase efficiency are in the making. One of them thinks to increase the power of religion by uniting dispersed ecclesiastical forces. Our Federal Council of Churches is an example. How does it deal with the struggle between authoritarianism and ethical love for priority in either the individual or the church? It has given noteworthy support to several not-yet popular ethical implications of Christianity, the Social Creed of the Churches being the outstanding example. On the other hand, its constitution includes what amounts to a restrictive covenant as to membership. As recently as last December this covenant stood in the way of the prompt admission of a denomination that was recognized as being fully qualified except for doubts that concern its position upon one or more points in a strictly authoritarian tradition.

Still more revealing is the surge of Protestants towards world-wide unity. The kind of religiousness that dominates this ecumenical movement came to formal expression in the stated conditions for membership in the World Council of Churches. The formula would admit the most authoritarian church of all, the Roman Catholic, but it would exclude churches that, however devoted they might be to the practice of love towards God and man, do not toe the mark with respect to a dogma that can be held by unloving minds. The invitation to enter the World Council of Churches through this authoritarian door received an astonishing response. There streamed in not only denominations that are consistently authoritarian, but also others that officially and intentionally are not. Undoubtedly some entrants took the formula as a light thing in comparison with the possibilities of an enlarged fellowship. But, even so, their conduct proves that authoritarianism is in the ecumenical saddle.

The other endeavor to recover lost prestige looks to the schools and colleges for help. College administrators in impressive numbers admit that there is a partial spiritual vacuum in our higher education, and they assure us that they intend to do some-

thing about it. What created this partial vacuum? The most common answer is, the scientific movement. Whatever degree of truth this contains, and whatever part the industrial movement has had in muting the voice of religion, a further question is essential, namely: How can the pursuit of truth by valid methods — science is this — displace religion in a college? Undoubtedly a part of the answer is that in our culture business has a priority over religion in selecting problems for research and in providing compensation for research. But there is another way also in which religion has been put at a disadvantage. A further reference to the evolution controversy will be a sufficient reminder of it. When men of science discuss with one another a problem of research, their speech can be as abrupt as truth itself. But when *The Origin of Species* burst upon the world, there was danger that the public would agree with the portion of the clergy who spied impiety in the science of the time. College administrators who were concerned for the future of both religion and science felt the need for caution and moderate speed. There was a disposition not to be too abrupt in the teaching of the natural sciences, and especially not to be too abrupt in letting students see what a blunder had been made in the name of religion. Some ecclesiastical leaders, intent upon preventing students from going too far were tempted to employ half-truths, ambiguities, and diplomatic silence. A natural result of all this was an impression upon students that religion itself, not a kind of religion, was on the defensive. Many a professor, in the interest of truth that required no varnishing, resorted to increased specialization, together with silence at the borders of his specialty. Agnosticism was widely professed, and still more widely practiced. Thereupon our colleges were subjected to scoldings by many an ecclesiastic for conditions upon the campuses that ecclesiasticism itself had helped create.

This is the kind of vacuum that now is to be filled. The news that students are to hear more about the deep meanings of life is good news, of course. We do not yet

know, however, whether the colleges are going to treat mistaken religion as mistaken religion; we do not know whether some kind of religion that has eternal youth is to replace a kind that is decaying. During all the period from Darwin till now, the kind of religion in which ethical love has priority and is free from authoritarian restraints has waited for unambiguous academic recognition. How different our academic history for the last eighty-odd years would have been if, when higher education was being so embarrassed by religious authoritarianism, students had been enabled to understand the rivalry between authoritarianism and ethical love.

Appeals to the State to help religion recover its prestige through the elementary and secondary schools usually put into the foreground of their argument the self-evidencing values of ethical love. The truth that throughout our history religious authoritarianism has restrained ethical love from full and free expression of these values as religious is ignored. If ethical love were disentangled from authoritarianism, it could be put into action in the schools; it could say through the curriculum whatever it wants to say. The principle of separation of church from state would not be strained in the least, for ethical love never founded a sect. Even within the sects it works against sectarianism. The anomaly of public schools that are restrained from revealing to the rising generation the whole history of our national culture is due to the presence of religious authoritarianism in the national culture of today.

The rising world-thirst for democracy both as a mode of government and as a way of life puts religious authoritarianism into an unaccustomed perspective. Ethical love has an inherent affinity for democracy. Realization of the value of persons impels us to much more than doing something of our own choosing for the neighbor; it makes us want to listen to him in order to achieve a common will by cooperation of minds that claim no special privileges for themselves. Religious authoritarianism, on the other

hand, lays claim to a higher seat in human deliberations. Moreover, few of our ecclesiastical organizations have a democratic constitution. The present situation takes on an ironic aspect when authoritarianism not only approves democracy, but also claims to be the historical source of it! The ethi-

cal-love kind of religion, on the other hand, truly is one of the historical sources of democracy. It can meet all the demands of democratic schools provided that it is allowed to stand upon its own feet, unsupported by authoritarian assumptions.

A STUDY OF OUR PUBLIC SCHOOL Curricula in Relation to RELIGIOUS EDUCATION

ALBERT WALLACE KAUFFMAN

Corunna, Michigan

For many years, we have had the charge made that the public schools are increasingly becoming secular; and that religion both so far as its teachings and references to it are concerned, is being ignored in public school education. Some churchmen refer to the public school as "secular"; and others, as "Godless." For some time, I have been engaged in making a study of the possibilities for teaching religion, growing out of the public school curricula on the high school level. In order that my study-project might have value beyond just theory, I have been engaged in teaching courses in English Literature, Sociology, Economics, Civics, Commercial Geography, and American History. I felt that surely these courses would be exclusively secular, if any were.

When I undertook the project, I was fully aware of the fact that the history of the separation of church and school had to be taken into account and that it would not be possible to bring in as extra-curricular materials, biblical literature or catechetical instruction. Neither did I want to bring such materials in, for I felt that the process

by which church and school became separated offered in itself rich opportunity to do just what I felt should be done in order to release religion from what might be called the clutches of the churches and make it available for secular tasks. Denominational and inter-faith jealousy has so functioned that from the standpoint of religious culture, the schools became practically a "no man's land". The quarrel between religion and science as that quarrel was prolonged in American churches, also served to prevent teachers from making any references to religious teachings or beliefs; for the clergy regarded themselves alone as the properly constituted authorities to pass upon religion—some included morals as well as religion.

The fact that our schools had become nearly one hundred per cent sterile in the matter of religious faith is not to be construed, however, as a misfortune; for such sterility has served merely to exclude catechetical and biblical materials such as are used in the schools of some European countries and with deadening effects. As matters now stand, our present public school cur-

ricula (as I shall explain later) offer us the opportunity of developing and extending into secular living the great sensibilities and teachings of the Jewish and Christian faiths. Instead of being confined to the worship and faith within the churches, religion taught from the basis of our present curricula will become the faith and experience of men in everyday living. Be it said here to the credit of the Week Day movement itself that though it has been supervised by uniting churches of communities where it was attempted, it has been free to function on the playgrounds and in the class-rooms as religion in secular affairs. The Week Day movement has its own courses and curricular materials, but it has worked out some correlation with the public school curricula. On the other hand, I have ventured one step beyond the week day movement in matter of curricula and have used only the public school curricula themselves. No biblical materials or church-related materials were used; for it is my contention that the fine religious attitudes and sensibilities can be developed on the basis of our present public school courses and text-materials. And when thus developed, these pupil-growths will not in any way become what so many religious leaders describe as "a secular religion", meaning a religion of moral and civic righteousness stripped of those fine emotions which the churches deserve so much credit for developing. I have seen my classes become reverent to the point of Christian charity and prayer as we have used just our texts in economics, sociology, English, history, commercial geography. And of course, the possibilities for world redemption when religion thus becomes one with banking, commerce, politics, journalism, planning community life, are immense. Certainly the leaders of our two religious faiths should welcome such an opportunity to have the religion they so devoutly proclaim on Sundays take over on Mondays.

A word should be said here regarding teachers and teacher-training in relation to the project I have been carrying on. For obvious reasons, I have been convinced that

this type of teaching had best be done by the public school teacher who has no church connections that might misinterpret her motives. It is also quite clear to me that if this is to be done more generally in our public school education, we shall have to have some changes in the matter of teacher-training. Considerably more attention will have to be paid to the material possibilities in the curricula. Rightly, we have laid a great deal of stress upon teaching methods, but we have neglected the possibilities of our materials lest we might be regarded as building material-centered schools. Our materials are wonderfully important in such projects as I have been carrying on, for here teaching depends upon the interpretation and elaboration of the materials themselves. Much of the lack of interest on the part of pupils, I have found, is not due to improper teaching techniques but to failure to inspire the pupils with the materials they have. Here it may be remarked that one of our teachers' journals lately carries an article in which occurs this sentence: "Teaching is nine-tenths inspiration".

The possibilities for teaching religion are without number when it comes to the teaching of English Literature. To exclude or restrict references to religion in the teaching of literary productions simply renders those materials sterile and useless. The pupils cannot realize growth or even interest when such restrictions prevail. Nowhere in biblical literature itself are to be found passages surpassing Wordsworth's "Ode on the Intimations of Immortality" when it comes to bringing to the individual the great cosmic persuasions of his own worth. The poet describes the individual as coming into this life equipped with a wholesome and beautiful innocence that makes all natural objects stand out "apparelled in celestial light". Later, he finds immortality brooding over him in the high emotions and experiences of life until in age he learns to live "by the human heart" whose tenderness causes "the meanest flower that blows" to give us "thoughts too deep for tears". Tennyson's struggle in his poem "In Memor-

iam", is something any class will enter into in the religious sense if the teacher treats it in that manner.

In Wordsworth's "Tintern Abbey," there is the opportunity of dealing with the transforming power of a refined friendship. People who are good are friends who transform the world for us and give to us a world filled with beauty. The value of an inner goodness as emphasized in our religions may become appropriate subjects for discussion. In Keats' "Ode on a Grecian Urn," we see that art is merely lifting man up to the place where at his best he claims immortality—such immortality as he is able to give himself through art. Very naturally, the question will arise in the discussion, "Supposing we are immortal, what qualities in our lives would we want to survive?" Take the matter of prayer itself as the planting in human minds and hearts of the greater purposes to be discovered in all good literature. We were reading Ruskin's "The Dignity of Hand Labor," and discovering how Ruskin advocated that the English government enlist her youth for the purpose of soil reclamation at home and the "founding. . . . of centers of thought, in unconquered and uncultivated lands" when the question of prayer came up. Ruskin in his conclusion says that unless we are to make a mockery of that petition in the Lord's prayer in which we express a desire that God's will may be done on earth as it is in heaven, we shall have to move forward to planning for the new earth. Here some asked about prayer. Isn't prayer to get God to do things for you? The illiteracy of some pupils who were also Sunday school pupils when compared with the thought of Ruskin was rather disturbing. Out of our discussion was realized the conclusion that prayer may be for the purpose of establishing wishes and wants in conformity with God's will that we have a good earth. Out of these new wants created by prayer there may be realized a better social order and a richer earth. We found, too, that prayer is a very conscientious way of growing up; it is a conscientious way of doing business and carrying on one's secular

life because it gives us proper wants that will not lay waste our own lives or exploit others' lives.

It is equally easy to deal in a similar way with commercial geography, sociology, economics, and history. In one of the text-books we used in Sociology (*Social Living*, by Landis and Landis), we had an entire chapter on religion. We were informed by the text that "during a large part of their history as a religious people, the Jews have been bitterly persecuted by Protestants and Catholics until comparatively recent times." This naturally led to reasons for such persecutions. Was it because the "Jews killed Jesus"? or because Christians were not Christians? Assuming that one generation of Jews did kill Jesus, should all future generations of Jews suffer because of that sin of one generation? Then did the common Jewish people kill Jesus? Who appointed the high priest? Would he have to be a Quisling playing to the whims of Roman Nazis to get that appointment? There was an opportunity for research into the high estimate many Jews of today place upon Jesus. This particular text gives Tissot's picture "Go Ye Therefore and Teach All Nations." It has a map of the United States showing how churches are being abandoned in our country. This abandonment led to questions: What is the reason for it? Is it a good thing or a bad thing? What can we do about it? What is the local church as a social institution? Does its fellowship serve as a medicine for the lonely and ostracized? Does its fellowship help us more than any other kind of social fellowship? Why? The church is an opportunity to enjoy friendship with those who undertake to keep their inner lives wholesome and good.

In economics we learned that saving money and putting it into the bank may be something like giving it to provide food and medical care for the starving of Europe. Naturally, every one needs to save money for old age or for the purchase of a home or for education or sickness. Our banks make it possible for us to save and yet to help others with what we save for ourselves. Many

people in our community want homes but do not have enough money to build or buy homes for their families; so the bank loans them the money we deposit in the bank. Other people find employment because our money is loaned through the bank to business or industrial concerns. Thus banking is elevated until it is on a plane with missionary and charity enterprises of Christian and Jewish faith. The bank is a religious institution and serves us religiously as do our churches.

American history texts used on the high school level are exceedingly honest in condemning both our government and our statesmen when other nations suffered at our hands. No divinely inspired books of Kings and Chronicles could go any further in this matter. Here we have the opportunity of developing the Christian and Jewish conscience so it will function today in international affairs. The cases of Florida, Texas, the Mexican War, Hawaii, Panama are described in thoroughly Christian fashion in many of these textbooks on American history. We asked the question: Was it Christian for us to do what we did? Quotations from such men as Lincoln, Grant, Webster helped us in our answers; for these men opposed most earnestly the courses we took as a nation.

In Commercial Geography, we found the need of being fair with commercial and industrial interests in other countries. It was nice to know that we were developing the textile industry in the South, but it was disturbing to speculate on what such a development might mean for the textile work-

ers of the British Isles. The conclusion we arrived at was that Christian principles must prevail in inter-national trade or else we could not carry on business in this new age with other nations. It is our business to see that others prosper or else we cannot sell our goods to them. The best teachings of our religious faiths are the most sensible advice we have in international commerce.

Further instances might be given from other courses on the high school level. But enough have been given to show what the possibilities of this kind of treatment of public school curricula might be. Such carries out to further completion the teachings and beliefs of our Jewish and Christian faiths. The position of our churches is respected and our churches as community institutions become much more important in the eyes of our public school pupils. Teachers feel they have done much better work since they have motivated their pupils for finer service in the secular fields they enter. The religious aspects of serving God are realized in all professions alike. The knowledge of God becomes a universal thing covering the earth as the waters cover the sea and motivating for peace and the high personal respects upon which peace must be built. I am convinced from my experiments that the religious growths may be induced in our pupils through this kind of treatment of the materials of our public school curricula, and that the realization of these growths is as much the concern of the public schools as it is of the churches.

TEACHERS' OPINIONS ON Religion and the Public Schools

J. B. EDMONSON

Dean of School of Education, University of Michigan

There is a deep interest on the part of teachers and school administrators in problems relating to religion and the public schools. Because of this interest the writer presented a series of issues relating to the topic of "Religion and the Public Schools" before a large group of teachers and school administrators at the Summer Education Conference of the University of Michigan. In explaining the issues, the term "religion" was restricted to "the teachings of sectarian groups as set forth in their catechisms, creeds, and declarations of faith." Under this definition it was pointed out that civic training and character education as provided in all good schools should not be considered as religious instruction. It was granted, however, that some of the more liberal religious sects would hold that such instruction was a most effective kind of religious instruction, while the more conservative groups would strongly approve of the use of the proposed definition of religion. The writer reminded the teachers that the most perplexing problems of religious education in the public schools were created by the conservative denominations which hold that character education must always be supplemented and supported by instruction relating to such questions as, (1) *What is the nature of God?* (2) *What is God's will for mankind?* (3) *What is salvation, and how is it attained?* Some of these conservative sects are not satisfied with any kind of religious instruction other than their

own, and therefore want their children in their own parochial schools. Other sects want the public schools to give or to sponsor religious instruction of a kind that these churches dictate, while still others would be satisfied to have the schools develop a program of instruction based on the Bible.

The attention of teachers was called to other problems that make it difficult to meet the insistent demands of some church groups that the public schools stress religious instruction. A questionnaire relating to issues involved in religious education in the public schools was furnished to the audience, and replies were invited. About 160 replies were received. Of this number, 82 per cent indicated that they were members of some church. This percentage is much higher than for the population as a whole, which was recently reported as 52.5 per cent. This higher percentage will not surprise readers who know the extent to which teachers participate in the work of community churches. The fact, however, that large numbers of those replying hold church membership makes the summary of replies more significant. The twelve questions submitted and the percentages replying "Yes," "No," "Doubtful," together with brief comments, are reported below.

Question I. *Should the public schools increase the amount of emphasis devoted to civic training and character education on a non-sectarian nature?* Yes, 85.8%; no, 6.5%; doubtful, 7.7%.

Comment: Teachers favored major emphasis on civic training and character education, and the replies indicate that increased emphasis in these areas would be highly desirable.

Question II. *Do you believe that all of the clergy of your community could agree on a core of religious teachings to be required of all pupils in the public schools?* Yes, 5.2%; no, 75.2%; doubtful, 19.6%.

Comment: In view of the existence of more than 250 different religious sects in the United States, it is not surprising that as few as 5.2 per cent of the teachers believe a common core of religious teachings could be developed in their communities. If the teachers taking part in this inquiry represent typical communities, the insurmountable difficulties of relating the public schools to religious teachings acceptable to all denominations must be apparent to readers.

Question III. *Is the plan of permitting teachers employed by churches to give instruction in religion in a public school building during the school day a proper use of the public school?* Yes, 18.1%; no, 53.6%; doubtful, 28.3%.

Comment: It is quite significant that less than 20 per cent of these teachers, the majority of whom are church members, endorse the assignment of teachers of religion to the public schools.

Question IV. *Is the plan for releasing children during school hours for religious instruction a proper use of the public school?* Yes, 21.5%; no, 51.0%; doubtful, 27.5%.

Comment: Plans for released time are now being used or advocated in many American communities. The fact that about one-fifth of the teachers consider such plans "a proper use of the public schools" should stimulate the proponents of released time to study the views of teachers. The answers to Question IV might well be reviewed in the light of the answers to Question XI.

Question V. *If religious instruction were made a part of the curriculum, would religious tests for public school teachers be necessary?* Yes, 58.1%; no, 20.3%; doubtful, 21.6%.

Comment: This question relates to a very genuine fear of some teachers that stronger religious sects may seek to impose their sectarian tests on candidates for teaching positions, as is done in some other countries.

Question VI. *Do you believe that the best interests of all churches would be served by a program of religious education in the public schools?* Yes, 21.5%; no, 62.1%; doubtful, 16.4%.

Comment: This question is of basic importance because in the United States we have fought to guarantee equal freedom to all churches. The replies to Question VI reveal that only about one-fifth of the teachers believed "the best interests of all churches would be served by a program of religious education in the public schools." It would seem fair to conclude that an overwhelming majority of the teachers believe programs of religious education in the public schools constitute preferential treatment for selected churches and a denial of the principle of equality of treatment of all churches.

Question VII. *Do you believe that churches should be permitted to maintain their own parochial schools in order to give instruction in their own doctrinal viewpoints?* Yes, 79.5%; no, 11.5%; doubtful, 9.0%.

Comment: It is encouraging to find so little opposition to the American policy of permitting religious groups to maintain their own parochial schools. Questions VIII, IX, and X involve issues relating to direct and indirect public financial aid for such schools. Such aid is desired by some religious sects; others are strongly opposed to such aid for their church-controlled schools.

Question VIII. *Should public aid to church-controlled schools for such services as the transportation of pupils, free textbooks, health services, recreational programs, and library supplies be considered as a grant for the partial support of sectarian instruction?* Yes, 33.0%; no, 50.0%; doubtful, 12.0%.

Comment: This question involves an issue that has received attention by state and fed-

eral courts and on which judges have sharply disagreed. It is clear that teachers also disagree on the issue, with considerable support for the policy of providing certain services for all children regardless of their place of school attendance.

Question IX. *Would a policy of public aid to parochial schools be equivalent to preferential treatment for selected churches?* Yes, 61.6%; no, 16.6%; doubtful, 19.8%. *Comment:* Less than one-fifth of the teachers felt that public aid to parochial schools does not constitute preferential treatment for the churches maintaining such schools. The replies to this question raise again the issue of whether the American policy of equal rights for all churches is one that should be vigorously defended.

Question X. *Do you favor the proposal advocated by some supporters of non-public schools that "tax money should follow the child?"* Yes, 17.2%; no, 71.5%; doubtful, 11.3%.

Comment: It is the writer's prediction that much vigorous debate will take place in the years ahead over the issue of whether "tax money should follow the child." It is clear that the majority of teachers believe the adoption of this proposal would undermine our public school system and would certainly lead to a multiplicity of schools representing sectarian interests, class interests, racial interests, foreign language interests, and other special interests. Such a development would decrease the invaluable contributions of public schools to

community unity and good will, with resulting losses to our communities, the states, and the nation as a whole.

Question XI. *Do you believe that the typical child has an adequate amount of non-school time that the churches could use for their own specialized programs of religious instruction?* Yes, 90%; no, 4.4%; doubtful, 5.6%.

Comment: The almost unanimously affirmative replies to this question can doubtless be explained by the fact that teachers know the typical elementary school pupil has large numbers of non-school hours (estimated at 3500 hours per year), few of which are used by the churches.

Question XII. *Should the American tradition of separation of church and state be jealously safeguarded?* Yes, 87.1%; no, 7.7%; doubtful, 5.2%.

Comment: Very strong support for separation of church and state is indicated by the replies to this question. Some readers may find evidence in the earlier replies that some teachers do not think clearly on the policies which are necessary if separation of church and state is to be maintained.

In the writer's opinion the foregoing summary presents a sample of the beliefs shared by many teachers on issues relating to religion and the public schools. Because of the genuine interest of teachers in the well being of children, such beliefs should be given sympathetic consideration by religious leaders.

WHAT HIGH SCHOOL SENIORS

Think Of Religion

EMMA BEEKMANN

University of Chicago, Committee on Human Development

Watching the life of adolescent youth of today, one cannot help but wonder whether they give thought in their busy lives to matters of religion. The author of this article was privileged to gain some insight into this phase of youth's thinking as the result of a research project undertaken for the Committee on Human Development of the University of Chicago under the direction of Professor Robert J. Havighurst. For a period from September, 1945 to April, 1946, residence was maintained in a Midwestern town of 6,000. There an intensive study was made of a senior class of eighty-one members, mostly from the town, but some from farms nearby. Those seniors were observed in clubs and classes, at the public school and at Sunday School, church services, and youth discussion groups of the various churches of the town.

Not until February, when enough time had elapsed for the boys and girls to become acquainted with the research worker, and were willing to give her their confidence, did personal interviews take place. The senior to be interviewed signed up for a one hour period and came to a small room in the high school for the interview. He or she sat in a large, comfortable rocking chair, and the interviewer sat at a small table nearby and wrote down what was said. Questions on religion were not introduced until complete rapport was established between the interviewer and the one interviewed. The former, herself, felt inwardly hesitant about asking questions about their inner thoughts, and never failed to be sur-

prised at the unhesitating way in which young people revealed them. Out of the eighty-one seniors, just one boy said that what he thought was his own business, and even he, a little later in the interview, was talking freely about his beliefs and doubts.

The church preference of each individual was as follows. Except for three people, preference meant being baptized in that church. One boy classified himself as an agnostic and was alone in not connecting himself, at least by name, with any church.

Religious Preferences Senior Class

	No.	Per Cent
Lutherans	29	36
Roman Catholics	15	19
Methodists	14	17
Presbyterian-Congregational	11	14
Baptist	7	9
Jewish	2	2
Christian Science	1	1
Free Methodist	1	1
Agnostic	1	1
Totals	81	100

Seventy-one percent of these people attended regularly, twelve per cent irregularly, and seventeen per cent didn't attend any form of church service. When attendance by separate denominations was compared there were no reliable statistical differences between them.

The seventeen percent who didn't attend gave these reasons for not going: because they were dissatisfied with what the church offered; because they had not gotten started

going to a new church after moving from another town; because they had Catholic and Protestant parents and went to no church rather than offend their parents; because parents had not attended, they didn't care to attend; and because they worked on Sunday. The group who did not attend came mainly from working class families, although four came from white collar, "lower middle class" families.

The most interesting part of the interviews was that relating to prayer. All but the agnostic prayed at least on occasion. Prayers were said at night on their knees by the bedside, except in cold bedrooms on the farm, or when very tired, in which cases, they were said in bed. Some people prayed in the morning also. Prayers said under unusual circumstances might be uttered any time or place. Table I gives a summary of the prayer habits of the group.

Their prayers were of different types—those which were (1) memorized, habitual ones, (2) those for something definite and personal, (3) those for forgiveness, (4) those for some altruistic good, (5) those for the well-being of loved ones.

The prayers said as a habit were "Now I Lay Me Down To Sleep", and "The Lord's Prayer" for the Protestants, and "The Hail Mary" and "The Our Father" and "The Act of Contrition" for Catholics. These prayers were learned in Sunday School or Catechism for the most part. However, many mentioned that these prayers were

taught to them by their mothers when they were children.

Divine aid was called upon to help out in a number of personal ambitions. One girl said she prayed for a date with a certain boy. Boys mentioned praying for success in athletic contests. Both boys and girls prayed for help in examinations. Special circumstances led to prayers for definite purposes. Some admitted they offered prayers when they were in a "tough spot". A boy who was a leader in the class said, "This is kind of funny to say, but if I need help real bad, I pray to my mother who died when I was little." Others mentioned praying when frightened. Those who had been in accidents spoke of praying then. Quite a few mentioned that they remembered to say prayers of thanksgiving for getting something they wanted. "When I'm lucky I say 'Thank you, God' and that's that," was volunteered by another senior.

Prayers for forgiveness were most frequently said if there had been quarrelling with parents. A particularly attractive girl spoke, with some emotion, these words, "When you've done something wrong and you pray, it has to be in your own words to mean something. You have to feel deep down inside of you or it doesn't mean anything." Little further specific information was volunteered as to why forgiveness was needed. Perhaps those interviewed felt they could, at least, keep their iniquities to themselves.

TABLE I
The Prayer Habits of High School Seniors

Church Preference	Prayed Regularly		Prayed Irregularly		Prayed Under Unusual Circumstances	
	Number	Per Cent	Number	Per Cent	Number	Per Cent
Lutherans	16	55	6	21	7	24
Catholics	13	87	2	13		
Methodist	4	29	8	57	2	14
Presbyterian						
Congregational	1	9	7	64	3	27
Baptist	1	14	5	72	1	14
Jewish	1		1			
Christian Science			1			
Free Methodist					1	
Agnostic						
Totals	36	45	30	37.5	14	17.5

The recent war had called forth altruistic prayers, as for world peace. Such prayers indicated that young people did not always center prayer around themselves and their personal wants.

Even the hard-boiled boys said they would pray if somebody they loved were sick, or in danger, or hurt. One of them expressed himself this way, "Generally I don't ask God for nothing, but if something happened to somebody I liked, I wouldn't go down on my knees, but I would ask that they wouldn't die."

Only fourteen out of the eighty-one seniors read the Bible with some degree of regularity, and of these ten were Lutherans. In Lutheran homes the Bible was generally read at night to the assembled family by a parent. In a few cases Lutheran youth mentioned that the children took turns reading the Bible to all the family. The other four Bible readers read in the privacy of their rooms at night, the speed of reading depending on the temperature of their sleeping quarters.

Though the Bible was read by some as an act of faith, its interpretation was the cause for religious doubt. Twenty-five seniors spoke of having experienced religious doubts, or of having existing ones. Some analysis of those who doubted and what their doubts were might be of value. By denominations the doubters were Methodists seven, Lutheran five, Presbyterian-Congregational six, Baptist two, Catholics two, Free Methodist one, Jewish one, and, of course, the one agnostic. Comparing by social status those who doubted with those who didn't attend church, there was a contrast. It will be recalled that the latter tended to come from those lower in the social scale. Those who doubted were above average in social status. Apparently, those of higher status tend to conform outwardly, and not to allow personal disbeliefs to color their public behavior. The young people who are lower in the social scale tend to suit their church attendance to the degree of their religious belief.

The doubts expressed were those explicitly concerned with the Bible, those about religious doctrines in general, and those peculiar to a given denomination. The kinds of doubts will be told in the words of the seniors themselves.

Those of the first group were: "The Bible leaves so much unexplained"; "I'm very doubtful about what the Bible says on the origin of man"; "I wonder if the Bible is true?"; "I wonder about things in the Bible like the waters parting, Daniel in the Lion's Den, and Noah and the Ark. I don't believe all that."

On doctrines in general: "I question the coming of Jesus and the resurrection. It still sounds like a fairy tale"; "They say God looks over everybody. I don't think that one hundred per cent true. There's no one overhead to watch all the people"; "I'm very doubtful about the beginning of man"; "I don't believe you go to Heaven or Hell when you die. That's the end, there's no more"; "I've often wondered if what was taught in Sunday School is true"; "It's hard to believe there is a God. I'm not sure I believe everything I joined the church for"; "Jesus Christ was probably a great man, but I don't see much factual evidence for religion. Science is based on fact, religion is based on a fictional story written by men. If there is only one God, how come the Mohammedans think theirs is the One?"

In relation to denominations, the doubts were peculiar to certain denominations. The two Catholics spoke of their doubts thus: "Now take the Blessed Trinity, I know I must believe it, because God taught it, but I can't understand it"; "When I studied the Catechism before Confirmation I used to wonder if communion had any significance in connection with God."

Some Lutheran youth were questioning whether dancing, movies, card playing and other worldly pleasures were not to be enjoyed. They worried that their minister and parents disapproved of such things, and that they as young people were not obeying. They were accepting the recreational habits

of their peer group, with accusations toward themselves for being hypocrites.

The agnostic of the class told of his attitude in a series of extemporaneous sentences. "A perfectly great code has been taken and made into something it isn't. They've made Christianity into a superstition. As a code of moral laws it would have been excellent, as a superstition bound in fear it has become dangerous, dangerous because it is a weapon in the hands of anyone who wanted to use it. It is far too potent a weapon to be what it is. A mere set of laws has been made grandiose and changed from its original form. I can't bring myself around to entering such a farce."

Expressions of faith were not lacking in quantity or strength. A popular senior girl, president of one of the important clubs, said, "Life wouldn't be complete without religion. That's the part of my young life I remember best, Sunday School and church." A boy recommended for West Point said, "It's my code. I live by religion." Another boy said, "It plays the most important part in my life." Succinct was this summary of a girl, "If you're good when you die you go to Heaven, if not to Hell. I've been good so there's nothing to worry about." A Jewish girl spoke thus of her spiritual yearnings, "This wish to know about my religion started on religious holidays when we went to visit my grandparents. There all the relatives sang Jewish songs, and said prayers together. I felt left out because even the little ones could sing the songs. I couldn't join in, and I felt out of place. I want to believe what my people believe but I don't know what they believe. I think of a poem I read which had this line, 'Dear God, help me in my frailty to make what I believe.'" A straw-haired, pink-cheeked Lutheran boy who told of his love for the cool stillness of the mornings, when he went out to plough, also spoke of the thoughts which came to him, about religion. "I think of what the pastor read from the Bible on Sunday. Then I think of what religion means. Why, it directs my life!"

Catholics told of their beliefs in terms

of what confession and communion meant to them. Following are their comments on confession: "The priest is taking the place of the Lord on earth and you're confessing to the Lord"; "Confession makes you think twice about doing something that might be a sin"; "Confession, well, it's a better way to get stuff off your mind. You feel better all the way around"; "Confession seems like a heavy weight lifted"; "You feel an awful lot better after you have gone to the priest. After both of you know it, then it's not so bad. We're taught that after we tell the priest our sins are taken away." A boy who became a Catholic at the end of his junior year said, "Confession scared me at first. I feel it's good because if you're honest with yourself and keep track of what you do, you don't do so much wrong spiritually."

On communion, statements were: "The transubstantiation of the body and blood gives you a happiness or joy; I look forward to it"; "Communion does something inside of me. It isn't just an experience. It's out of the ordinary. It's uplifting. It gives you grace. It makes you feel holier. I look forward to it"; "After communion, you don't feel so ragged"; "Communion puts your mind at ease. It seems like a heavy weight is lifted"; "Communion strengthens you symbolically, it's the body and blood of Christ."

The author considered it significant that a number of young people, especially among the boys, felt that the religious interest they had experienced in their early adolescence was not present in their later teens, but would return when they were married and settled down. One boy put his feeling this way, "I think a person between the last two years in high school till they are twenty-five isn't so religious because they have no responsibility. All they do is think of themselves and worry about themselves. When they get married, they get on a different track. Then they're parents and they start their children that way and they get back to a religious life."

The conclusions to be drawn from this brief evaluation of the thoughts of a senior class on religion are these:

1. That young people in spite of evident absorption in material things are giving thought to the spiritual side of life.
2. That the Lutheran and Catholic Church give the most effective foundation in habits of religion, which results in greater acceptance of fundamental teachings.
3. That other churches demand less of their adherents, get less belief, and consequently more doubt. The doubts are of doctrines rather than of spiritual values.
4. That the Bible is used chiefly by Lutheran young people.
5. That most of these young people think of religion in terms of what it can do for them, rather than what they can do for it.
6. That prayer for many is a habit, but for a few it is a genuine communing with a higher Being. Prayers are generally to ask for fulfillment of some personal satisfaction. Finally there was a recognition on the part of all that there comes a time in human experience when the individual turns to a Power higher than himself.

Rational Sympathy

BRUNO LASKER

Author

Poets often have claimed unusual depth of understanding for those whose every-day environment permits of distant views. The sea, high mountains, open heaths and plains have been credited with an influence on the mind of man comparable with that of a spiritual revelation. Psychologists and historians must needs accept and try to explain a phenomenon so widely observed by men with exceptional insight. The origin of more than one religion has been associated with contemplation of the stars. Prophets of more than one faith have been described as wrestling on some high rock with thoughts inspired by the sight of vast distances strewn with the abodes of men. Cults developed in deserts and on lonely shores have been carried by wayfarers and mariners to distant peoples with a sincerity that carried conviction. Matthew Arnold, in *A Summer Night*, expressed what many feel:

"Ye heavens—you remain
A world above man's head, to let him see
How boundless might his soul's horizon be,
How vast, yet of what clear transparency."

And in another poem, *Self-Dependence*, he prays for that largeness of outlook which nature's great solitudes permit to grow:

"Ye stars, ye waters,
On my heart your mighty charm renew!
Still, still let me, as I gaze upon you,
Feel my soul become vast like you!"

There has been no corresponding literary expression of the widened inner horizon which results from the enlargement of human contacts, although social psychology has

paid considerable attention to it. And this is understandable, for the effects are not the same. Nature, to quote yet another unfashionable poet,

"can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil
tongues,

Rash judgments, nor the sneers of selfish
men,

Nor greetings where no kindness is, nor all
The dreary intercourse of daily life,
Shall e'er prevail against us, or disturb
Our cheerful faith, that all which we behold
Is full of blessings." (Wordsworth, *The Old
Cumberland Beggar*.)

But heroism, man's large view of his relation to his fellow men, is bred in the intimacy of family and tribe, in the comradeship of school and camp and common work. A widening of social contacts produces a different mental expansion from that produced by nature in her mood of infinitude. It is true, one predisposes for the other, but they are not identical in their influence.

We are living in a world of rapidly enlarging social relations and responsibilities. Of the three types of sympathy which the psychologist recognizes, it has left one almost unchanged, has atrophied the second, and enormously intensified the third.

Organic sympathy, the instinctive feeling *with* others, especially in pain, probably is much the same in modern as it is in primitive society—except to the extent to which

civilized man has trained himself to turn away from situations which, if allowed to play on his emotions, might necessitate some sacrifice or inconvenience. Even if we wished to emancipate ourselves from those natural responses which we share with many lower creatures we should probably find it impossible to do so. Even the "supermen" of National Socialism were able to suppress their instinctive compassion only by means of a continual verbal intoxication. But the very restraints which they put on their own human nature incapacitated them for normal adjustments to any changes in their situation.

There is also a non-instinctive, acquired compassion. It is part of our social and not of our physical inheritance. It has been described as the feeling for others and is characteristic of a social order in which the individual lives in close and constant proximity with his kin or with chosen companions. In so far as our modern society still is a complex of multiple intimate associations, the feelings connected with and arising from these have remained unchanged. Our great cities, as Lewis Mumford often reminds us, still are essentially conglomerations of villages. Neighborly friendliness and sympathy in joy and sorrow are the same in hamlet and city block. In our institutions and industries where people work together for many hours every day, something of that mutuality comes to be reproduced which we associate with simpler and more constant social units—perhaps with the novels of the Victorian era that center upon the parsonage. Indeed, the managers of such modern work communities often try to stimulate the growth of a solidarity that makes for cooperation or, in language betraying their essentially military model of discipline, for *esprit de corps*. The mechanism with which this kind of mutual sympathy may be produced is well understood; too often, unfortunately, it is misused—used even to prevent the ripening of a natural bond between fellow workers—in the interest of an employer who knows, or can hire the talent to show him, how to

exploit comradeship for his own ends. But this is another subject which cannot here be further pursued.

Rational sympathy still remains largely undeveloped, although for millennia it has been inspired and taught by religious leaders, great and small. Our Bible calls it love. The Koran, too, and the classical books of all the world religions have a word for it and extol it in many parables. Carlyle defined it when he wrote: "A man is sufficient for himself; yet ten men, united in love, were capable of being and of doing what ten thousand singly would fail in."

Rational sympathy has not diminished as a force in the progress of man. With every leveling of the walls of caste, it has found new gardens in which to take root. Increased mobility has dispersed tribe and village, has merged small groups in larger ones, has created classes and nations, even an elite conscious of world citizenship. It also has produced new and sharper conflicts, as armies of men united to each other by creed and race and that artificial hybrid which we call nationalism are breasted one against another. But within each of these large companies, composed now not of thousands but of millions, a new sense of fellowship, strong though invisible, has been knit by rational sympathy. The great new walls of world conflict now once more cleave kindred peoples and force those on either side to seek new bonds with the unlike. The conditioning of peoples that went into nation building is repeated on a world scale. In both instances, a rationally conceived common interest is substituted for the slowly ripened fruit of common origin and common experience. Typical of the new conditioning is this appeal of Albert Einstein:

"The atomic bomb has altered profoundly the nature of the world as we knew it, and the human race consequently finds itself in a new habitat to which it must adapt its thinking. In the light of new knowledge, a world authority and an eventual world state are not just *desirable* in the name of brotherhood, they are *necessary* for survival."

Anyone who has lived in one of the self-

centered older towns of Europe or America and also in one of the cosmopolitan cities will have become aware of a difference in the quality of human sympathies. Between the typical likes and dislikes of *Main Street* and of *A Tree Grows in Brooklyn* there is a widened sense of fellowship, a weakened reliance on the solidarity of the in-group. This change corresponds not so much with direct opportunities for contact as with a dissimilarity in attitude toward unlikeness in ideas, tastes, and habits. The modern man, no longer to be found only in large cities but, thanks to our facilities for travel and communication, also in the smallest of settlements, no longer finds a rounded, emotionally satisfying life in the confinement of the traditional social environment—family and social set, vocation, sect, language group. On him these intimate associations no longer exert their old pull, though he may cherish them. An enlarged sense of social belonging, even of responsibility, has usurped their place. Intensive forms of sympathy, giving rise to heroism, still survive. But their dramatic quality now derives from the exhilaration felt at being associated with those unlike in many respects in the pursuit of some common goal.

It is sometimes assumed that modern civilization, by disrupting the lifelong association of people with the same background, makes for individuation and for greater selfishness. But it also makes for a considerateness toward the alien and the person with unusual outlook and character that was unknown in the closely woven social fabric of the pre-industrial eras.

The transformation from intensive to extensive and increasingly rational sympathies tends, as has already been intimated, to lower some of the traditional barriers in human relations and to raise fewer but higher ones. In early spring, the melted snow gives the wooded ridge the appearance of a coral reef: rocks stand out from a multitude of rills and ponds and swamps. In midsummer the hills are dry; but at the bottom of the valley a lake has formed. Land and water now are divided and form a landscape of sharp con-

trasts. Thus under the impact of modern communication the typical sympathies and antipathies of tribal and village society are seen by civilized men as mere relics of the past. Sometimes their manifestations seem not quite real or so atavistic as to be comical rather than serious. Love, in the Biblical sense, has become diffused over a more varied nexus of relationships than the herdsmen prophets of old could ever have dreamed of. In this age of "individualism", the reproach of selfishness is constantly hurled at those whose like behavior would have been taken for granted a few generations ago. Yet, one rarely sees scenes of intolerance as brutal as those which were common in the Elizabethan age and are still to be seen in some of the more backward regions of the world. The cruelties of the Fascist regimes do not disprove this observation; they are explainable as throwbacks to more primitive mores which once were common throughout the world. And let us not forget the mote in our own eye. Wherever in these United States strong ruling groups succeed in re-establishing the social subdivisions of pre-modern times, there in due time re-appear the inhumanities of a tribal type of society. While we must be ever alert to the inevitable consequences of race hatred, class domination, and discipline based on force, we should not fail to recognize that, all regressions notwithstanding, there have been gains in rational fellowship greater than the losses which we have sustained in the emotional intensity of narrow loyalties.

II

Rational sympathy is no longer a vague dream or the moral precept of a few sages far ahead of their time. Not only increased mobility and intercommunication but many other circumstances have contributed to its growth: science and increased economic independence from the resources of the immediate environment; assumptions by the state of functions formerly exercised by guild or tribe; as a result of these and other causes, a heightened control over nature with a corresponding lessening of super-

stitious fear, increased confidence in the essential goodness of human nature, opportunities for a more cooperative exercise of social functions as right of birth gives way to enlightened self-interest. In the modern community, with all its cultural diversity, each knows himself the neighbor and potential beneficiary of men whose creed and outlook are wholly different from his own.

Not theories of equality but the experience of mutual dependence and successful experiments in mutual aid have assuaged manners. To effect almost any purpose, the citizen must try to imagine himself in the position of others. Out of the changed attitude toward the unlike and of a conduct made necessary by urban living, there arises a new morality. Or rather, we are pragmatically learning that the precepts of the Sermon on the Mount and of the Parables really work. Whatever the Church statistics may say, the social observer can hardly doubt that the acceptance of Christian ethics as a rational basis for social conduct is growing at an unprecedented rate. There is, of course, no acknowledgement—and sometimes not even awareness—of ancient sources for the new morality; but it goes far beyond the shallow concept of the "golden rule" that characterizes so much secular teaching. The thoughtful contemporary is not satisfied with a doctrine of "give and take"; he is reaching out for deeper sanctions of human solidarity.

The Decalogue with its adumbrations in Jewish theology and the more penetrating moral teaching of the New Testament belong to both the old and the new world. But to inspire modern men, they must be re-interpreted in terms that could have had no meaning to the ancients. For the classical precepts relate almost entirely to the immediate personal experience of hate and love, of insolence and forbearance, of selfishness and generosity, which circumscribed the social horizon of closed communities. The purpose of the traditional ethics, as still verbally transmitted in the catechisms of religious bodies, was to smoothe out the frictions which almost inevitably arise in such com-

munities. Religious authority was invoked to sanction the sublimation of divisive interest and to make the common interest the guiding principle in conduct. The new morality grows out of human relations less directly experienced and requiring more imagination for their full realization. It posits responsibility for chains of actions the ends of which often must remain intangible for the individual. Realistically related to the ramifications of our cultural pluralism, it sets up standards for the judgment of our behavior which assume an equal concern for the welfare of those distant as for that of those near, for generations yet unborn as for contemporary society.

The contrast between the old morality and the new, then, is not absolute but one in relative emphasis. There always have been moralists who envisaged the larger consequences of individual action beyond its effect upon immediate issues. But a universal moral doctrine had to be clothed in the homely personal terms which everybody could understand. When priest or prophet uttered eternal verities in appropriate abstract language, he was liable to be misunderstood, as Jesus was when he spoke of the Kingdom of God. And it is only in our time that ordinary men can recognize the precise, almost scientific, truth of the Biblical statement concerning the effects of iniquity that endure to the fourth generation.

We are not at the end of the road but rather at its beginning. The acrid international debates since the end of the second world war merely illustrate a conflict that has eaten deeply into all our social relations and goals. Every section of our society suffers from a tragic lag between a moral philosophy suitable for an age in which the survival of civilization depends on the application of scientific thinking and the primitive tribesman's inherited fears and taboos. World issues have pierced through the shells which in every-day life have separated us from our neighbors. Frantically men try to repair these shells with the cement of "blood and soil"; but it is too late. The family coat of arms, the clan totem, the

national flag—even the Cross when used as a divisive symbol—cannot hold back the evergrowing sense of the oneness of mankind. It is a groping as well as a growing sense: notions of exclusiveness still are found where neighborliness, in the physical, residential sense, is for most a matter of accident; where some change their vocation repeatedly and some their national allegiance; where in many instances young people choose the Church to which they wish to belong instead of taking it for granted that they must follow the faith of their fathers.

In the course of a life time, a mind sensitive to his environment may traverse the whole gamut of beliefs and tastes from those of the stone age to those of a sophisticated intelligentsia. In his personal fortunes a person today may pass from virtual serfdom to immense economic and political power. But the central sanctions of behavior do not change with the same speed. Sometimes a stone-age man rules in the counting house and a worshipper of idols presides over a modern school. Pascal already knew this: "In our levity we dwell upon what is gone forever, while we suffer the actual reality to slip imperceived from us." Only exceptional ability and an exceptional combination of circumstances have here and there permitted the whole man to emerge from a successful role in traditional society to play an equally successful role in modern society. The great majority of those who should lead, our teachers and rulers, writers and artists, are confused and spread their own confusion when they try to influence the moral standards of others. They are not yet prepared for that task, however keenly they may be aware of it. Their aspiration may be without conscious ties to traditional sanctions, but their faith still is anchored in the mental habits of a bygone age.

A moral reformation in our time will be one that accelerates the realization of change in human relations and the consequent need to think through the norms of personal behavior which the new material circumstances have made obsolete, so as to direct them

to new aims. Old bonds of loyalty cannot remain tight if the demands of new loyalties are to find entrance. Tragic is the fate of those who neither can give up the security of family or clan or party nor resign themselves to the obscurity of an admitted incapacity for living in the light of the new day. The patriot of the old school cannot be a good world citizen. The social conservative who clings to those remnants of feudalism which now most often express themselves in "racial" discriminations cannot be a good American. Anyone who accepts as binding upon himself a closed theory of society worked out to meet the specific problems of an age or of a small part of the world cannot with an open mind explore the problems of his own time and place.

No moral law, old or new, offers reliable guidance to the wilfully blind. Whether expressed in the theological terms or in any other, the first rule always is that to open eye and heart, to accept the obligation of awareness and responsibility. As long as social conditions were fairly static, it was possible for the religious teacher to attach a timeless validity to the moral code by which the sages had tried to apply the experience of generations to a continuous or recurring range of social situations and obligations. Thus moral traditions became established that did not need to be re-examined frequently. Our wider social horizons make such reliance impossible for thoughtful men. Conditions change rapidly, and even more rapidly change the positions occupied by individual men and women within and toward the social body of which they are part. A firm and detailed moral code providing the answer for every problem that might arise for personal conduct is of no more use today than is a book of etiquette edited fifty years ago. What we need, and need desperately, is a new firmness of conviction to support morality as such.

Men everywhere seek to throw off the chains of outworn codes. Men everywhere seek the liberation which only a consistent philosophy of life can give. At one time, it was possible to feel free within the walls

of a small town, within the hills that surround a valley, within the confines of a hereditary hierarchy. It was possible to pay lip service to the brotherhood of man and yet shy away from contact with strangers. Today such self-deceit is impossible because the town walls have fallen, a journey beyond the valley's end no longer is exceptional, there is perpetual shift and intercourse between cottage and castle. All the world crowds in upon us. Members of the human family, once "beyond the pale", now demand our attention. No Christian fellowship can deliberately exclude Chinese or Melanesian. No Church can limit its appeals for practical philanthropy to those ethnic groups with which the congregation may feel especially akin—unless, indeed, it already has adopted the notions appropriate for a club. When we speak of our responsibility to the hungry, we do not mean merely the "underprivileged" in our own slums or the nationals of selected European countries who have suffered from war, though all are included. Once we have discarded those sectional loyalties that limited our spiritual freedom, we cannot claim unconcern for the oppressed in any part of the world, though we may still for good practical reasons wish to choose the areas of human need in which we can best express the love we feel for all our brethren.

All men are with us inside our realm. We no longer can honestly hate or despise, or even neglect, any group of human beings for what they are by virtue of their birth or misfortune. We no longer can enslave men even through such chains of indirect action as trade policies that make possible the exploitation of colored labor or peace treaties that condemn generations in former enemy countries to pay off indemnities for crimes against humanity of which as individuals they are wholly guiltless. We need prophets to point out to us the undimmed truth of ancient verities, to keep open for us the source of our own freedom.

We also need teachers who can show us how to re-educate ourselves, how to bring our attitudes and desires into harmony with

the demands of rational sympathy. Before we can act automatically as on reflection we would wish to act, we must intellectually explore the demands upon us of many diverse situations that are difficult to understand in all their implications. We must cultivate not only an emotional desire for "righteousness" but learn how to translate it under the most varied circumstances into reliable guide posts. At the risk of lessening the sharp impact of our personality, we must cultivate a general modesty, caution, reverence for life in all its forms. Only thus can we train ourselves in the ability to respond rationally to every call upon our sympathy.

Curiously enough, although we of the Western world consider ourselves as in the vanguard of that modern civilization which has occasioned the need for a new ethics, we have much to learn from the as yet unreconstructed Orient. Our adolescent West is scratching the surface where the sages of mature China and India have long delved deeply. Tradition-bound as they are, the civilizations of the East, less disturbed as yet in their inner evolution, have gained much wisdom by handing on the lessons of experience from father to son, each generation embroidering upon the common garment of sapience its own discernments and its own interpretations. Thus, there really is something in the phrase: the genius of the race. It is the accumulated product of its experience, refined by the thought of its wisest men.

On the other hand, in the more pragmatic aspects of the new morality, even India's store of good sense and distilled understanding of human relations will not be enough. The contemplative calm that has helped to solve the problems of a stationary civilization is a condition not easily reproduced. To achieve its psychological equivalent amid the turmoil of social and cultural interpenetration of our time is one of our immediate tasks. But in so far as the present world situation is fluid; even torrential, there is need also for quickness of perception and flexibility of method. Only the fundamental principles of morality can be simple, deeply

imbedded in consciousness; their working out requires alertness and freedom from the chains of convention.

Thus, our time calls not for a new code of ethics but for a greater sensitivity to moral values. We need more of that rational sympathy which is so easily overlaid with shallow excuses; greater willingness to take the moral demands of a situation as

seriously as we take the demands of efficiency. We could do with a little less moral condemnation and a great deal more appreciation for the example of those who through their conduct exemplify the conquest of moral confusion by implementing with the tools of reason a deep religious conviction as to the oneness of man.

JEWISH COMMUNITY Education

ISAAC LEVITATS

Director, Bureau of Jewish Education, Akron, Ohio

"The time may not be long in coming when public educational authorities will offer a program encompassing academic, vocational and leisure time activities for persons of all ages who may wish to participate. This will involve extension of the common school program both above and below its present limits to include kindergarten and nursery schools for young children and a broad program adapted to the needs and interests of older youth and adults. It will involve close co-ordination of school, library and recreation services under qualified and responsible leadership. It will require careful planning of the location and construction of educational facilities. The buildings will be adapted to the varied educational needs of the whole population. They will be situated in administrative units large enough to provide adequate tax support.

"The Educational Policies Commission forges the ultimate unification of all public educational activities in communities or areas of appropriate size under the leadership of

a public education authority. Its functions will include the provision of a broad educational and leisure time program for persons of all ages."¹

It is gratifying to discover authoritative corroboration of one's own views. For three years I have been experimenting full-scale along these lines, assiduously seeking support in current educational theory. How the idea originated with me I cannot clearly recall. Perhaps it was my deep dissatisfaction with the futility of the American afternoon Jewish supplementary educational system in which I spent ten years. Perhaps I imbibed some of the earnest, forward-looking pioneering zeal of the Palestinian Jewish schools where I taught for five years. Or was it the influence of Dr. Samson Benderly, the great pioneer in American Jewish education, who founded the first Bureau of Jewish Education in New York in 1910, at

¹"Social Services and the Schools." The Educational Policies Commission, N.E.A. pp. 19, 34, quoted in A. M. Jones, *Leisure Time Education*, pp. 186f.

whose feet I sat for four years at the Jewish Institute of Religion? Maybe my preoccupation with the history of the Jewish community under Professor Salo W. Baron and my book on "The Jewish Community in Russia, 1772-1844" coupled with many years of experience in Jewish schools in Lithuania, the United States and Palestine made me combine community and education and thus a new concept of community education was created.

In any case, when I became director of the Bureau of Jewish Education in Akron, Ohio in October, 1943 I had no clear-cut theoretical evidence to support my views. In fact, my colleagues, who glowingly spoke of Bureaus of Jewish Education as a great social invention, consistently reiterated that we — educators — must concentrate on schools and must leave community organization and leisure time activities to other agencies in the community. However, convinced as I was that even were it possible to build up an excellent Jewish school system in America, our work would be largely isolated and futile, since the lack of a wholesome cultural atmosphere and a positive attitude to things Jewish in the community would vitiate any accomplishments of the school. I therefore outlined to the Akron Jewish leaders a plan of designing the Bureau of Jewish Education to include work in four spheres: schools, clubs, congregations and organizations. I pointed to the interdependence of school and adult society and to the need for an over-all agency to stimulate proper organizational forms and high standards of Jewish content in all spheres of communal life.

I became convinced that it was primarily a task of community organization in educational and cultural matters. The current movements for community schools and community centers were a source of great encouragement. The following account of a three-year experiment with a "public educational authority offering a program which encompasses academic and leisure time activities for persons of all ages" will en-

deavor to present a true story of our achievements, trials and failures in this pioneering enterprise.

Despite frequent — almost daily — disappointments and a constant struggle with various groups, the idea has taken root and tangible progress has been made. An entire book can be written on the transformation that took place in the schools, the clubs and especially the congregations. From a barren existence — culturally — the Jewish community of Akron is now teeming with cultural activities and with a growing awareness of community needs.

The most amazing developments have taken place in the congregational life. It would be presumptuous to say that it was all due to the Bureau. Actually the Bureau itself was only part of a stirring within the community which produced all other developments. The barrenness in the religious institutions was evident in the fact that three years ago, with a Jewish population of 6,000, all synagogues put together did not draw more than about 85 people on the Sabbath. At present at least 550 people throng the synagogues on Friday eve and Saturday morning. The biggest problem was the fact that four orthodox congregations had no rabbi. There was one orthodox community rabbi who was not supported by these congregations but by a special group that was primarily interested in the person of the rabbi and in Kashrus (to provide Kosher meat). There was uncompromising opposition to this rabbi on the part of most community leaders who objected to his attempt to satisfy all elements in the community, without conforming to any one denominational line. For a year we endeavored to arbitrate and bring peace; when we became convinced that reconciliation was impossible, the rabbi was advised to seek another position which would do more justice to his capabilities. This he did, and new avenues were opened up for congregational development.

One congregation persisted in calling itself Orthodox, although many of its mem-

bers had long abandoned orthodoxy. When it was pointed out to them that adherence to orthodoxy makes work on the Sabbath a mortal sin and that the young generation can no longer follow the orthodox line, a Conservative congregation was established. A young rabbi and cantor were engaged and within a year the congregation flourished.

Similar and even more startling developments took place in the Reform Temple when a young energetic rabbi was engaged. He abandoned the "old" Reform line and stressed a more liberal, ceremonial Judaism.

The orthodox congregation also came to the realization that they cannot long hold their own without a rabbi and a full congregational program. Although they were late in starting there is hope that gradually a proper balance will be established between the Orthodox, Conservative and Reform groups. Membership in synagogues rose from 550 in 1944 to 1025 in 1946, which represents 64% of the families in Akron. And synagogue affiliation is still growing.

Some of these developments were due to an opportunity for an exchange of views and practices in Synagogue Council that was organized by the Bureau of Jewish Education. All congregations were represented on this Council. The Reform upbraided the orthodox for tolerating mushroom synagogues which sold Judaism cheaply by not requiring membership or having very low membership fees. The Orthodox reprimanded the Reform for abandoning certain religious practices and standards. All joined in passing a rule which required a minimum of three years attendance at a recognized weekday school in order to make the boy of thirteen eligible for the Bar Mitzvah ceremony in a synagogue. A number of union religious services were held, one of which was attended by 900 persons. Junior congregations were organized or encouraged in all synagogues on the High Holy Days and on the Sabbath. A joint drive for religious books and articles for the Jews of Europe was successfully consummated when the heads of all congregations marched at a

public ceremony with five Torah scrolls to be shipped to Europe. A merger of three small non-active Orthodox congregations into one was vigorously pressed. Fair competition in membership drives was stressed. A growing awareness of the need for high standards was engendered. The sharing of correct information on membership and on the high percentage of unaffiliated was extremely beneficial. In general, the community became fully awakened to a need for some sort of religious affiliation. The effect of all these events on the schools is only now beginning to be felt. Among other factors, the growing affiliation with synagogues resulted in a total increase in enrollment in all schools from 300 to 400 in three years. All congregations were urged to support the communal religious weekday school, the Talmud Torah, and one congregation has already entered into an agreement with this school, whereby their children would attend the communal school, and the congregation would pay their tuition fees and lend its staff to the school. In return the congregation would have a share in the policy making of the institution. This is a singular achievement, since in small communities which do not warrant the existence of many small congregational schools, the maintenance of high standards can be effected only in a jointly sponsored institution.

Progress with adult organizations was of necessity slower; the work is only beginning. Foundations have been laid, however. A Jewish Forum was organized under the sponsorship of many groups to bring speakers and artists. A Bureau Gift Shop was established to fill and develop the need for Jewish books and religious and art objects for the Jewish home. The nine Zionist groups were organized into a Zionist Emergency Council which engaged in political and cultural activities. Speakers were brought and attracted large audiences. The constituent groups learned a great deal from a comparison of practices. The Zionist Organization was revitalized partly as a result of prodding by this Council. Funds for

Zionist Book shelves in the public library and in the local university were made available. Yiddish and Hebrew circles were formed. The newspaper of the Jewish center was urged to appear more frequently, to include more news of a general and local Jewish character and to bear a more communal imprint. The collection of materials for a history of Akron Jewry was begun. A Culture Council, consisting of the cultural chairmen of the various organizations, was formed to afford an exchange of practices, coordination, a study of needs and a general intensification of cultural activities. The paramount aim is to foster active and creative participation in the more refined leisure time activities for self-improvement. Once the home and the group life thrive in a richer cultural atmosphere, the schools will of necessity benefit. As one example of such influence mention should be made of a mothers' committee of thirty women who called most parents in the community during a school enrollment campaign in the Fall of 1944.

The absence of all synagogue activity with youth and the lack of Jewish content in the existing clubs in the Jewish community center was the most pressing problem from the outset. The termination of school attendance at Bar Mitzvah by boys and at confirmation from the Sunday School by girls usually meant severance of contact with our Jewish heritage. Within a few years the modicum of attitudes and information inculcated in the school was submerged and forgotten; the most formative years of the adolescent were devoid of Jewish interests. Since almost all work with this group was handled by the Jewish Center, negotiations for a changed program were launched. The Jewish Welfare Board was extremely helpful in supporting the view that the major function of a Jewish Center was to foster a positive relationship with our identity and an integration of Judaism and Americanism. The Center staff was reorganized to include Jewishly inclined workers. The Bureau pressed its program, through participation in meetings of the Center staff, leaders and

committees. The Bureau assisted in organizing an adult institute of Jewish studies; helped revitalize the library with more books for juveniles and adults on Jewish subjects; insisted upon closer cooperation with the schools; was instrumental in the introduction of more Jewish content in the Center home camp; cooperated in elaborating an educational program for a junior welfare fund; assisted in planning holiday programs; guided relations with the Zionist Youth Commission and it sponsored groups, especially the Young Judaea clubs; and generally aroused the leaders to see the need for Jewish programming for our young generation.

The most worthwhile and successful enterprise was the effectuation of a Center-sponsored integrated program of activities for the pupils of the communal Hebrew school which is housed in the Center. The distance and lack of cooperation between school and club and the disdain with which the school was viewed by the club had to be broken down. It was felt that the club, in order to function Jewishly, must gradually come to see the need for formal Jewish schooling. The school, too, was to adapt its curriculum to the actual needs of the juniors. The pupils were therefore asked to spend from half an hour to an hour each weekday, in addition to their academic studies, in activities such as gym, swimming, arts and crafts, storytelling, singing and dramatics. The projects centered around the Jewish holidays on which mass activities were held when the children presented to admiring parents and fellow students the fruits of their labors in the various groups. The finest achievement was an operetta produced on Purim in 1945.

Other schools are gradually becoming aware of a similar need for extracurricular and after-school activities and one school has this year engaged a teacher who will also direct club activities for their children.

As was stated above, the purpose of all these enterprises was to create a bridge between the schools and adult society. They were to become what they should be —

social institutions. The Bureau was afforded an opportunity to experiment with one school when the Talmud Torah asked the Bureau for supervision. In fact, it was the deterioration of this communal school that gave birth to the Bureau. With tenacious determination the school was speedily transformed from a "Bar Mitzvah factory", where children — almost exclusively, boys — would enroll several months before they were thirteen in order to be prepared for the Bar Mitzvah ceremony, which carried a purely social connotation—an elaborate party, visits of relatives and friends, generous gifts—into the school where Jewish life is lived and which prepares for life in the Jewish home, the Synagogue, the club and the adult group. Several children could finally be sent this year on scholarships to a Hebrew-speaking summer camp. The junior congregations were filled with ceremony, ritual singing and creative joy. At their Bar Mitzvah, boys now act as cantors in the adult congregation and prove that they are prepared to be integrated into the religious fold. All subjects took on new meaning; they became functional and worthwhile. Discipline problems were wiped out; there was no longer any need for the big stick—literally—formerly wielded by the helpless teacher. A beautiful graduation ceremony was held in 1944 which included children above the age of thirteen — an unheard of thing within the past decade or more.

A Hebrew High School department was established with boys of 15 and 16. Younger children were also attracted and the total number of years of attendance doubled and tripled. By offering adequate salaries and efficient standards of administration a staff of high caliber was attracted. The place began to teem with activity. A school newspaper, a student council, a juvenile library of Hebrew and English books, progressive methods of instruction, an enriched curriculum and all the other activities in the school helped develop deep loyalty and new leadership. The afternoon Hebrew school is no longer an irksome, meaningless burden; it

is a place where the children come to spend their afternoons in a pleasant atmosphere under expert guidance and supervision.

Although the only other afternoon weekday School in the community, sponsored by the Jewish National Workers' Alliance, and emphasizing Yiddish above Hebrew and a national education instead of the religious one in the Talmud Torah, was at first fearful of its autonomy, the higher competitive standards of the Talmud Torah, and the gradual realization that the Bureau was there to supplement and assist, rather than to meddle and domineer, brought about also the flourishing of that school. While the Talmud Torah, due to a lack of congregational support, only succeeded in holding an even enrollment in the three years, the Yiddish school tripled its enrollment, employed a second teacher and was generally kept on its toes. The school committee conducted intensive enrollment campaigns and fought tenaciously for the supremacy of Yiddish.

Of the two Sunday Schools in the community — the communal one affiliated with the Talmud Torah and the Reform School — the latter increased its enrollment over 50%. It was mutually agreed to postpone confirmation to the age of sixteen. Annual Institutes for the volunteer Sunday School teachers were conducted. Simultaneously with enriching the program and improving the staffs of the Sunday Schools, persistent propaganda against the one-day-a-week school was conducted. It was pointed out that the lack of competent staffs in these schools and the paucity of class hours made it impossible to impart to the students of these schools even a modicum of our quadrimillennial heritage. The communal school actually refused to accept children between the ages of 8 and 11 to Sunday School only, and insisted upon weekday attendance.

In all its dealings with the various institutions in town, the Bureau emphasized that association with it is voluntary and that each group retains its full autonomy. Instead of being superimposed upon the various

groups, its strength was no more than the combined interests of the constituent groups. The Bureau was therefore prepared to co-operate with any school or institution on its own terms. The Bureau did not even seek to dictate policies on the ground that through it the various schools received substantial subsidies from the Jewish Welfare Fund. The main emphasis was on high standards; these were passed by example and constant vigilance.

In addition to service to individual schools, the Bureau engaged in activities which redounded to the benefit of all schools. It conducted city-wide enrollment campaigns by literature, speakers, telephone calls and a constant follow-up of all children in the community on the basis of a community register of all children of school age. Fortnightly bulletins, containing stories on various charitable causes and other Jewish values, were mailed to all children. Keren Ami bulletins, giving facts on Jewish institutions, were prepared for use in all schools. Several inter-school assemblies were held to help break down social and ideological barriers and to emphasize the elements of unity within our community that is diversified along sectarian, social, ethnic and party lines. First steps in the direction of establishing a department of Jewish audiovisual aids for schools were taken. The need for Parent-Teacher associations and camp scholarships was brought home to each school. A small school was established in one of the suburbs and provisions for transportation of the widely scattered Jewish children to school were made. Many discussions were held on the need for a Jewish kindergarten and only a lack of personnel prevented the establishment of such an institution. The most advanced knowledge on Jewish educational problems was disseminated in the community and a technical library on Jewish education assembled.

Above all, the democratic principle was observed in all our relationships. The governing body of the Bureau consists of a Board of Delegates on which all organiza-

tions are represented. An executive committee and four standing committees on schools, clubs, congregations and organizations help conduct the day to day business. This vigilance in behalf of democracy extends also to the sphere of general community organization. Education in democratic community living is part and parcel of the Bureau program. Without a full share of the people in the life of the community there can be no true folk existence, no creative cultural milieu. After several years of relentless stressing of the need for an internally oriented community council, the Bureau was finally partly instrumental in bringing about the establishment of such a council. This occurred when the Bureau offered to disband its Board of Delegates, which had proven its value as an authoritative democratic body, and to submit to a people's council that would embrace also all the other functional communal agencies, such as the Welfare Fund, community relations, social service and the community center.

Experienced social workers will realize that community organization on such a wide scale is not effectuated without friction and strife. It is a political job of major proportions that has to face all the deficiencies of human nature and human institutions. The very novelty of the enterprise and the lack of experience by both the professionals and the lay leaders in this new type of community coordination added to the trials and tribulations. From primitive relationships people were suddenly transported into highly complex and untrodden adventures in community cooperation. While the end result of all this internal bounding and straining was the emergence of greater unity and harmony, the avenue along which that unity was finally achieved was strewn with a thousand obstacles and stumbling blocks. Some organizations and individuals were so fearful of their rights and vested interests that they were not satisfied with placing persistent obstacles in the way of the Bureau; attempts were made on its very life. The committee of one school, encouraged by

some of the autocratic rulers of the community, and hoping to obtain better financial support from the Welfare Fund by pressure group tactics than by actual needs, openly demanded the abolition of the Bureau. Had the issue been solved within the closed doors of the self-constituted committees of the city fathers, the adventure might have ended in disaster right then. But the people for whom the Bureau fought all its short life came to the rescue. A meeting of the Board of Delegates in April 1944, after enthusiastic speeches by men and women who never before had been given a chance to express themselves in public, voted 68 to 2 to retain the Bureau. Willy-nilly even the autocrats submissively bowed to the expressed will of the people. Despite this, there are still individuals and groups that would breathe more freely if the Bureau were done away with. Repeated attempts have been made to cut the lifeline of the Bureau, its sole source of funds from the Jewish Welfare Fund. There is much clandestine sniping; the opposition is not always wary of unfair methods of fighting. Were it not for a large number of farsighted, community-minded leaders who support the Bureau,

it would have folded up soon after its inception.

Since most of the multiple and unprecedented functions of the Bureau are quite intangible and merely catalytic, the question is often asked, "What does the Bureau do?" The fact is that the small Bureau staff is busy all its working hours. Last year, in addition to a full day in the office, the director attended 270 meetings, most of which he himself planned and later implemented their decisions.

Animated by the pioneering spirit of the work, the job is not a thankless one. One learns more of community organization and education in a short period, than can be gained from many courses in the university or from books. However, books prove very helpful, especially when the most advanced among them offer supporting evidence in theory and practice of new and challenging developments.

A re-reading of the quotation at the head of this article will throw everything that was described in this article into proper focus.

CHRISTIAN NURTURE AND RECENT Social Science Investigation

WILLIAM LEWIS TROYER

Professor of Sociology, Albion College, Albion, Michigan

Near the mid-mark of the nineteenth century an American theologian, Horace Bushnell, proposed, in opposition to the currently dominant emphasis upon a cataclysmic experience of conversion, a theory of Christian nurture or education which has gathered respect as the scientific interest in personality development has permeated more and more the outlook of leaders in religious education.

It was Bushnell's thesis that the child should "grow up a Christian, and never know himself otherwise."¹ The foundation of this doctrine is laid in an "organic" conception of society, particularly as seen in the family. In this "organic" social setting the child

. . . is only more within the power of organic laws than we all are. We possess only a mixed individuality all our life long. A pure, separate, individual man, living *wholly* within, and from himself, is a mere fiction. No such person ever existed or ever can. I need not say that this view, of an organic connection of character subsisting between parent and child, lays a basis for notions of Christian education far different from those which now prevail, under the cover of a merely fictitious and mischievous individualism.²

The center of Christian nurture, according to Bushnell, is in the home, where the life and attitudes of the parents affect the growing children for good or ill. There "the Christian life and spirit of the parents" flows "into the mind of the child, to blend with his incipient and half-formed exercises";

and they thus "beget their own good within him—their thought, opinions, faith, and love, which are to become a little more, and yet a little more, his own separate exercise, but still the same in character."³

These views, unfortunately, were destined to be the storm center of theological controversy for nearly three-quarters of a century. The emphasis upon a *gradual* development from dependent childhood to adult maturity drew the brunt of opposition, for it raised doubts about the accepted interpretation of "original sin" and especially about the consequent need of a personally cataclysmic supernatural intervention. Today, Bushnell's argument sounds more like the pronouncements of a modern child-guidance clinic than like century-old theology. But during the time consumed in the battle over gradualism something significant also has been lost.

Bushnell himself was fully conscious of the fact that many homes were not Christian enough to produce the results he sought. He realized that parents sometimes displayed "just that spirit" and acted in "just that manner, which is likely to make religion odious—the more odious the more they commend it."⁴ Furthermore, Bushnell warned that the church itself at times made it exceedingly difficult for Christian nurture to take place. Thus he was led, for instance, to declare:

It is rent by divisions, burnt up by fanaticism, frozen by the chill of the worldly spirit, petrified in a rigid and dead or-

¹H. Bushnell, *Christian Nurture* (New York: Charles Scribner's Sons, 1904), p. 10.

²*Ibid.*, p. 31.

³*Ibid.*, p. 30.

⁴*Ibid.*, p. 48.

thodoxy. It makes no element of genial warmth and love about the child, according to the intention of Christ in its appointment, but gives to religion, rather, a forbidding aspect, and thus, instead of assisting the parent becomes one of the worst impediments of his success.⁵

If Christian nurture was thus made difficult, however, at the time when Bushnell pronounced his criticism, it is by all signs far more so now, just when, ironically enough, Bushnell's general intuition has been corroborated with scientific understanding. To Bushnell the kind of element made about the child by what was then designated as "the world" seemed of relatively little consequence. There was, to be sure, no pretense of piety in "the world," but, in the total culture of the time, the ramparts of home and church were considered sufficient to protect against "the world."⁶ Today, in contrast, the quotation marks, signifying "the world" to be an essentially outer realm of darkness and irreligion, have been forcibly stripped away from the term. The home, the church, and all the older institutions of culture have been buffeted, invaded, engulfed by repeated waves of social change emanating from "the world." The total social situation has tended to become chaotic while at the same time operating more and more potently as the chief educational force in the lives of individuals and groups.

The contrast is made vivid by reference to the picture of modern life contained in *Middletown in Transition*, by the Lynds, considered by many social scientists as the most significant study of its kind.⁷ Everybody in Middletown, including the child, is insecure in the face of a complicated world.⁸ Personal survival in such a world is a process of "finding one's place and being able to keep one's feet in a culture built around competition, private acquisition of property, and the necessity for a general

vigilance in holding on to what one has." The child feels these pressures from his earliest years, but they really come home to him with force as he reaches high school.

Here the whole range of cultural tolerances and intolerances grind against each other; the child of parents who think it is "cute" and "attractive" for a daughter to enamel her nails and use rouge, have a "permanent," and "learn to handle boys" sits next to the daughter of a family in which the parents are engaged in a quiet but determined campaign to circumvent the influence of the movies and keep their daughter "simple," "unaffected," and "healthy-minded." This widening of contact with unevenly sanctioned choices, supported not by outlaw individuals but by groups, means under these circumstances to both parents and children uncertainty and tension.⁹

In the rip tides and cross-currents of this twentieth-century world, the home and the church, once the integrating centers of the social order, are themselves having to struggle for mere survival. Except in isolated cases, they no longer represent communion, or community,¹⁰ in that full and formulative sense which is indispensable to development of creatively oriented and adjusted personality. Hence, at the very time when Bushnell's thesis has been accepted in theory, the social foundations have shifted so profoundly that the truth disclosed is practically impossible of application. Or, perhaps it were better stated that just because of the fundamental validity of the point of view of *Christian Nurture*, the real task of the present, for religious educators as for all religiously inclined persons, is nothing less than the re-creation of the community or an organic society in which Christian nurture can operate; and this on a scale for which none of the older institutions, including home and church, as pre-

⁵*Ibid.*, p. 51.

⁶*Ibid.*, pp. 51-52.

⁷R. S. and H. M. Lynd, *Middletown in Transition* (New York: Harcourt Brace and Company), 1938.

⁸*Ibid.*, p. 315.

⁹*Ibid.*, p. 175.

¹⁰In this context the term "community" has a sociopsychological meaning. Community designates a special kind of association in which mutually shared symbols and common attitudes serve to define and guide individual and group activity.

sently constituted are well adapted.

Converging lines of social science investigation give timely re-enforcement to this realization. The keynote of such investigation is struck by the cultural anthropologist, Ralph Linton, when he declares: "The most fundamental problem which confronts students of personality today is that of the degree to which the deeper levels of personality are conditioned by environmental factors."¹¹ His own handling of the problem is summarized in a small volume that should be near the work table of every educator, the title being *The Cultural Background of Personality*.

In the most recent edition of their excellently conceived textbook in social psychology, Richard T. LaPiere, sociologist, and Paul R. Farnsworth, psychologist, make this claim:

Until recently, most of the sociopsychological attention has centered on the processes by which the individual acquires his social attributes through his experiences with other men. The major gains in our understanding have occurred here, and the study of the social situations in which the individual learns and behaves has lagged considerably. As a result, there has been some tendency to treat the learning process without reference to the learning situation and to treat the individual without reference to the social interactions in which he operates as but one of a number of variables. Of late, however, there have been attempts to establish an analytical system that will permit the study of the individual in his social context. The efforts are variously known as the field, interactional, or situational approaches to social psychology.¹²

Recognition of the significance of this trend of research, especially in social psychology, psychiatry, and cultural anthropology, caused the editors of the *American Journal of Sociology* to devote an entire issue of that organ to a symposium on the

relation between the individual and the group.¹³ Students of Charles Horton Cooley and George Herbert Mead will, of course, see in this movement a growing vindication of these master-teachers of the past.¹⁴

Lewin, Lippitt, and White, in a much cited and very important experiment, used controlled observation to study group interaction processes and succeeded in demonstrating the superiority of democratic as over against either authoritarian or *laissez faire* relations. All the groups of boys in the experiment were subjected in sequence to authoritarian, democratic, and *laissez faire* conditions, and there were marked changes in individual and group behavior when the leader and the atmosphere were changed. The more restricted space of free movement, the greater rigidity of group structure, and the more frequent occurrence in the authoritarian situations was expressed in a "style of living" characterized by aggressive or apathetic behavior. Nineteen out of the twenty boys are reported as liking their leader in a democratic group better than in the authoritarian, and the boy who did not was the son of an army officer! Under authoritarian conditions a very large proportion of the language of the boys was of the egoistic type emphasizing hostility, resistance, demands for attention, and pronouncedly competitive attitudes; under democratic conditions this proportion was relatively very small. In the authoritarian situations scapegoats were developed.¹⁵

In the research field a highly significant recent partnership in the persons of Ralph Linton, anthropologist, and Abram Kardiner, psycho-analytic psychologist, at Columbia University, united the insights of cultural anthropology and psychology in a common concept of basic personality structure as an operational tool in the social sciences. Referring to Linton's descriptions of the Tanala and Marquesan cultures, Kardiner declares:

¹¹*American Journal of Sociology*, Vol. XLIV, No. 6 (May, 1939).

¹²C. H. Cooley, *Human Nature and the Social Order* (New York: Scribners), 1902; G. H. Mead, *Mind, Self and Society* (Chicago: University of Chicago Press), 1934.

¹³K. Lewin, R. Lippitt, and R. White, "Patterns of Aggressive Behavior in Experimentally Created 'Social Climates,'" *Journal of Social Psychology*, Vol. 10 (1939), pp. 271-299.

¹¹R. Linton, *The Cultural Background of Personality* (New York: Appleton-Century, 1945), p. xvi.

¹²R. T. LaPiere and P. R. Farnsworth, *Social Psychology* (New York: McGraw-Hill, 1942), p. 26.

The analyses began with the study of the intergrational systems formed in the child by the direct experiences during the process of growth. . . . The first correlation to be observed was that, in any given culture, religious systems were replicas of the experiences of the child with parental disciplines. It was noted that the concept of diety was universal, but that the technique for soliciting divine aid varied according to the specific experiences of the child and the particular life goals defined by the society. In one culture this technique for solicitation was merely to demonstrate endurance; in another it was to punish oneself in order to be reinstated in the good graces of the diety, a position that had been lost by some transgression clearly defined in the actual life practices sanctioned by the community. These variations in the technique of soliciting divine aid pointed, therefore, to different influences which shaped the personality in each specific culture.¹⁶

Several important conclusions are drawn from these observations, one being particularly pertinent to religious education; namely,

that certain culturally established techniques of child treatment had the effect of shaping basic attitudes toward parents and that these attitudes enjoyed a permanent existence in the mental equipment of the individual. The institutions from which the growing child received the experience responsible for the production of these basic constellations were, therefore, called primary institutions. The religious ideologies and methods of solicitation were, for the most part, consistent with these basic constellations and had presumably been derived from them by a process known as projection. . . . it is possible to demonstrate that certain practices are significant for the individual during this period of growth and that the constella-

tions thus formed remain as a continuity in the personality.¹⁷

As thus stated, Kardiner's conclusion will undoubtedly recall to the mind of many readers the earlier but still significant work of the psychiatrist, James Plant, in whose *Personality and the Cultural Pattern* was marked a trend away from reliance on an instinctual approach and toward a new recognition of cultural factors as important to the development of human nature.

Additional insight has come also from the recent work of those concerned specifically with social disorganization and deviation. We have become accustomed to the point of view that a study of "pathologies" or "abnormalities" is fruitful not alone for its direct contribution to understanding and treatment of problem situations themselves, but also because such study often reflects new light upon untroubled aspects of life which are ordinarily taken for granted. The studies of Clifford R. Shaw, Frederic Thrasher, and others, for example, have made it clear that whole sections of society, particularly but not exclusively in urban areas, are characterized by "anti-social" patterns which exert great pressure to conformity and to maladjustment on the part of individuals. When Shaw says that delinquency has become a tradition in certain areas of Chicago, he means just that. Delinquency and crime are individual expressions of larger community and cultural maladjustments. Given the social situation, the behavior of the delinquent is "normal" behavior.¹⁸

In one of the most lucid statements of the social psychology of crime, Frank Tannenbaum declares that we have to deal with a human being "who is responding normally to the demands, stimuli, approval, expectancy, of the group with whom he is associated. We are not dealing with an individual but with a group."¹⁹ The criminal differs from the rest of his fellow men "only in the sense that he has learned to

¹⁶A. Kardiner, "The Concept of Basic Personality Structure as an Operational Tool in the Social Sciences," *The Science of Man in the World Crisis* (R. Linton, ed.) (New York: Columbia University Press, 1945), pp. 110-112.

¹⁷*Ibid.*

¹⁸C. R. Shaw, *Juvenile Delinquency and Urban Areas* (Chicago University of Chicago Press, 1942).

¹⁹F. Tannenbaum, *Crime and the Community* (New York: Ginn and Company, 1938), p. 20.

respond to the stimuli of a very small and specialized group." That group must exist, moreover, or the individual criminal would not exist. In this, the criminal is a normal human being "living a certain kind of life with the kind of companions that make that life possible." Any fruitful attack upon the problem of crime must, therefore, be directed toward the social situation, toward the operative community in which the criminal lives and moves and has his being;

... for only by changing its attitudes and ideals, interests and habits, can the stimuli which it exerts upon the individual be changed. . . . If the individual can be made aware of a different set of values for which he may receive approval, then he may be on the road to a change in his character. But such a change of values involves a change in stimuli, which means that the criminal's social world must be changed before he can be changed.²⁰

The important point to grasp, in connection with the present situation confronting religious education, is the fundamental and reciprocal significance of the qualities and characteristics of community for the qualities and characteristics of personality. There is nowhere any apparent break in this relationship. What holds for personality in primitive societies or for criminal personality in the criminal gang must hold, if anything even more certainly, for religious personality. The key to understanding, as to development, is found in differential association. From saint to sinner, from criminal to statesman, this is true. Religious personality, like all types of personality, is habituation to the way of life, the organization and consistent expression in community of attitudes and understandings. It is the sharing of experiences and the carrying on of common enterprises and the communication of ideals. It differs from personality in any other context in the standards by which it is judged and controlled, in the particular quality of the patterns presented in association, but not at all in the genetic, psycho-genetic, and socio-genetic processes involved. The pri-

mary factors in its determination and development are the attitudes and values of other persons, that is, of community.

Inevitably, therefore, religious education, if it is to meet the challenge of the present chaotic social world, and derive benefit from the latest and richest insights of social science with regard to the nature of human nature, must direct its efforts in a community-ward search to find and foster the formative conditions of personal religious development. This is undoubtedly the foundation of a strong statement made in opposition to all who think the present chaotic scene can be met by regeneration of the isolated individual soul. Asserting that religion is not the root but the flower and fruit of unity, the author claims that the attempt

to secure integration of the individual, and through him for society, by means of a deliberate and conscious cultivation of religion, is itself proof of how far the individual has become lost through detachment from acknowledged social values. . . . The sense of wholeness which is urged as the essence of religion can be built up and sustained only through membership in a society which has attained a degree of unity. The attempt to cultivate it first in individuals and then extend it to form an organically unified society is fantasy.²¹

But the view here stressed goes even further. It is one with the growing recognition of the importance which social environment has for the processes of personal growth, but it holds that the tendency to think in terms of any given social structure, to refer macroscopically to the role of family, play-group, gang, local community, state, church, church school, misses the mark. The import of recent social science investigation of the type reported above lies in the realization that the developmental situation involves specific conditions *in the family, in the church, and so on*. That is, it is not enough to look for religious nurture to any

²⁰*Ibid.*, pp. 21-22.

²¹J. Dewey, *Individualism Old and New* (New York: Minton Balch and Company, 1930), pp. 63-64.

one or a combination of these social structures taken as such. The family may or may not be a constructive influence. The church, the state, or the neighborhood may or may not provide the proper conditions. We are confronted with the task of going deeper and of discovering what specific factors in community, what attitudes, meanings, purposes, values, expressed in social situations, combined in home, school, church,

or elsewhere actually make up a positive matrix or seed-bed for genuinely religious personality. And once having discovered—or re-discovered—these conditions, the even larger task is to institute them, to saturate and permeate the social climate of child and adult with them to the end that they may, indeed, "grow up as Christians, never knowing themselves as being otherwise."

DEVELOPING AN IMPELLING Conscience In Race Relations

MARTIN HAYES BICKHAM

Illinois Inter-Racial Commission

Each of us presents to scientific inquiry a basic personality. Each of us possesses a personal conscience. As Ranyard West puts it in his new book, "Conscience and Society" (p. 171).

"With however common a start, no two infants reach childhood without each acquiring the first edition of his own peculiar conscience. It is his own cool interpretation in the light of his own experience of what will bring him happiness. It may be a desire to be loved; as much as possible maybe. Or it may be a desire to achieve a supposed 'freedom' at all costs of betrayal of friendships. Or he may be beridden by fears of imagined powers arrayed against him and be forever seeking the propitiation of, or protection from the strength of others."

The Origin of Conscience

Careful examination of human experience shows that conscience arises in the experi-

ences of family life or its substitutes in our contemporary society. It emerges in the strong attachments to parents. It blossoms in their love and care. It grows strong in the sense of their capacities to protect from harm and to provide the rewards for obedience. Thus, family life provides a nurturing matrix and firm base for conscience formation. Such formation of personal conscience takes place in all known racial groups. But, as West also points out (p. 170) "to whatever 'depth' we conduct our analysis we always find two instincts, (1) of self through others, (2) and self against others."

As a result, the cultural systems may produce differences in conscience. In our Christian culture, the resulting configurations may be shaped by the emphases upon love of our fellows, cooperation with others and justice in inter-personal and social group relations. The child may be taught to re-

strain his own inner aggressions and reactions against others and give these altruistic motivations right of way in his contacts and dealings with other human beings. But, it is at this point hostility to others may arise. The siblings may arouse fear and jealousy, and the resulting aggressions tend to distortion in the conscience. If strangers appear, these aggressions may be even more pronounced against them. If these strangers are members of other racial groups, showing marked differences of color or feature, feelings of hostility in the growing child may assume larger sway. If then such distortions of the conscience are given encouragement by the irrational racial prejudices and fears of parents of their surrogates, the ground work for later racial prejudices and even racial hatred may be laid in the growing child.

Further inspection of this social process in the development of conscience indicates a circular reaction in a continuum — from the basic personality to the persons, mores and ethical influences in the primary group and the culture and from the group and its shaping content to the personality and conscience of the child. This insight makes it clear that in race relations in our present world situation it is necessary to give more attention to the factors that shape the conscience — the racial ideologies that bid for control in our present world-wide human society.

Some Impacts of Total War upon Conscience

In a recent article¹ under the title "Total War and the Christian Conscience" attention has been called to the way in which Nazi propaganda on race relations has distorted our concepts of a true Christian conscience in race relations, based on racial equality and human brotherhood. Any review of the contemporary scene across our world makes it clear that national boundaries are no barriers to this new type of racialism. One impact of these racial aspects of total war has been to raise this new racialism to the position of a primary world problem.

Out of biological differences in racial groups this "New Racialism" is seeking to raise false issues that tend to destroy these bases of understanding and cooperation and the willingness "to live together" and "to let live" in our "one world" already achieved. Thus it drives at the very roots of "conscience" in our present world order, and Hitler and Goebbels and other Nazis are being shown to be what Von Schirach, leader of Hitler youth, recently called them — "Geni of destruction." Upon examination this "new Racialism" is seen to lay hold of and try to build upon certain seams of weakness that already existed in the fabric of race relations in our contemporary society. Racial prejudices, racial discriminations, and racial segregations already existed before the Nazis came to power. They were in the various systems of culture and culture streams moving across the face of our "one world."

But, these seams of weakness the new racialism seeks to create into open chasms that would forever bar racial cooperation and good will in the post-war world. It drives to distort the conscience of modern man in three principle directions. We see these already come to fruition in central Europe. We have felt and are still feeling their impact upon our "conscience" in race relations in America.

First. The New Racialism opens up new avenues for the drives of racial aggression to pursue. We see this in the many ways in which racial aggression was released within Germany especially in the vicious Nuremberg laws against the Jews and the many activities thus opened for the aggressive activities of persons and groups against the Jewish neighbors and fellow citizens. These types of racial aggressions have broken over Nazi areal boundaries and are now appearing in many other sections of the world, including our American communities.

Second. The New Racialism stimulates and gives license to racial hatreds.

It is easy to trace these stimulations to racial hatred in the history of Hitler and his Nazi cohorts. Hitler, in his own story in

¹*Character and Citizenship*, Sept. 1945, pp. 10-12.)

"Mien Kampf" says in his description of his early contacts with Jews (p. 81), "I gradually began to hate them" (the Jews), and later (p. 83) "from a feeble Cosmopolite I had turned into a fanatical anti-Semite." Then in his famous beer hall speech in Munich, he excitedly cried out "Aryans and Anti-Semites of all nations, I call upon you to unite in the struggle against the Jewish race." Thus Hitler sewed the seeds of the racial hatred that later resulted in the horrors of the concentration camps.

The development of persons and groups acting as sources for the initiation and spread of racial hatreds has become a feature of American life since about 1939. This was recognized by the last session of the Illinois Legislature when they passed a resolution and created a special committee with power "to investigate the sources of propaganda calculated to create hatred of racial and religious groups." One of the recently announced aims of the Mayor's Committee on Race Relations in Chicago is "to promote interracial understanding and combat *hate campaigns*."

Three The New Racism seeks to rationalize the expressions of brutal racial sadism.

Here the recent revelations from the Nazi concentration camps at Belsen, Dachau and other points come to mind. In these situations, we see the attempt of the Nazis to rationalize and put under the legal operations of the state the most brutal expressions of racial sadism the world has ever witnessed. We see man under the lead of the "Beast of Belsen" descending into the very "abyss of the beasts." We see clearly the complete distortion of human conscience. This has been clearly recognized in recent trials of the leaders of these sadistic activities and their condemnation to death as murderous criminals.

But, sadism and sadistic tendencies once loosed in society will not be bound by legal restrictions or national boundaries. It is a disease of the human spirit that may break out anywhere in racial riots and lynch-

ings and other sadistic displays of racial hostility and hatred.

Against these impacts of the new racialism upon conscience, it is essential to develop an impelling conscience that will drive back these tendencies toward racial anarchism and build unassailable avenues of racial understanding, good will and cooperation.

We must not lose *faith in humanity* even though these scenes of man's brutality to man around racial enmities be thrown on every screen in the world. Rather, let's gird up our loins, as humane members of "one human race" and seek to find ways to develop a conscience in race relations that will forever make repetition of such sadistic brutalities impossible in our "one world."

Some steps in the Development of an Impelling Conscience in Race Relations

This review of the impacts of total war on conscience shows man looking over the brink into this "abyss of the beasts" in which human beings indulged in an orgy of brutality, freed from the restraints of conscience. Thus, we enter this post-war period of world history, faced with the stern necessity of developing a conscience in race relations — a conscience that will not only restrain human beings of all races from racial aggressions, racial hates and racial sadisms, but will also be an impelling factor in overcoming the cultural operations of racial prejudice, racial discriminations and racial segregations and stimulate to racial good will, cooperation and justice. In the total field of race relations under the impacts of total war, the new world frontiers are no longer confined to certain limited geographical areas, but are now found in the far-reaching and interlaced mingling of the races of mankind in most of the geographic areas of the world. In these new and fast moving frontiers, a dynamic racial conscience is essential to the world peace to which mankind aspires. Is it possible to develop such an impelling conscience in race relations? If so, by what steps can we aid in this development? These are penetrating questions. One approaches an attempted answer

in such an untrodden field with caution. Certain dynamic suggestions arising from the insights of the new depth psychology and other scientific disciplines may be useful to parents, teachers and community leaders responsible for the development of youth and racial cooperation in our post-war world.

An Internalized Conscience

First, it may be useful to turn to what Professor Argus calls "the imperious authority of conscience as the citadel of personality,"² and look at certain functions of conscience within the basic personality. Here we get a constructive clue from Dr. A. Kardiner in his new book on "The Psychological Frontiers of Society" when he points out (p. 425) "The super-ego (or conscience) mechanisms are the internalization of disciplines externally imposed on the child."

In our American culture, the family, as pointed out in the opening paragraphs of this paper, is the principal early source of disciplines. These disciplines in the area of relations to members of other races, may be hostile and so create reactions of fear and hostility in the child. So the groundwork for suspicion and distrust of persons of other races is laid in the conscience of the child. Such reactions may be further influenced by the disciplines that the child meets in school and the church and other community agencies. In some such ways the inner tensions in personality arise from and reflect the external racial tensions in society. Thus racial prejudice, racial hatred and racial aggressions are woven into the fabric of the developing consciences in our children.

Against such trends in the internalized conscience of the child, it is possible to set up processes that will stimulate the formation of a positive attitude in race relations.

Conscience can be guided by adequate external disciplines to operate on and reject those hidden forms of racial aggression now so frequently present in our American communities. We adults need to rethink our

culturally inherited racial attitudes can come to grips with the racial tensions in our society. We are face to face with the necessity of finding new bases for the cooperation and living together of all racial groups in our complex society. As these new racial moods of cooperation, understanding and good will begin to function among adults, they will be reflected in the developing consciences of children and so produce a new generation influenced by an impelling conscience that moves not from fear and hostility but from understanding appreciation and friendship. Thus, instead of increasing racial hostilities, moods of racial cooperation may characterize the new generation of Americans.

This internalized conscience is thus found resisting and overcoming the stimulations to racial prejudice, racial hostility or hatred and the racial sadism that has been released in human society through the process of total war. In older children and youth self-discipline may build upon these internalizations of conscience acquired in early childhood and so develop self-controls and co-operative attitudes in their contacts with members of other races. Here again, we find encouragement in Prof. Kardiner's insight³ when he points out "In the creation of conscience (mechanism) it is not parental authority that is the most important factor but those forces which create parental authority." In our culture these forces are operative through the mores, the religions and such institutions as the churches and the schools.

How Schools May Aid

In our American communities the public schools may greatly aid in this development of a dynamic conscience in race relations. Recent outbreaks of racial hostility in high schools show clearly the necessity for such activities. Schools aid in reflecting and transmitting many traditional ways of thinking, the mental patterns, the mores and common sense ways of action. If into these contents the new and developing codes of race re-

(²Essential Christianity, p. 125.)

(³The Psychological Frontiers of Society, p. 425.)

lations may be integrated, the reaction in developing new content in personal conscience may be very far reaching in American life and society. With something of this in mind, an "Illinois Code of Race Relations" has recently been developed and made available to schools throughout the state.

An Externalized Conscience

So to develop fully an impelling conscience in race relations it is necessary to reinforce these moves to make more effective an internalized conscience — that is a conscience that controls and guides internal reactions of the person by seeking to strengthen a type of conscience that operates through external or projected controls.

This leads us to the second main line of suggestions. It is necessary amid the present racial turmoils to seek to develop a conscience that will be effective in controlling certain projective systems now operative in the field of race relations in our American communities. There is time to deal only with three of these major projective systems in the field of race relations.

First — The operation of racial discriminations

These occur largely in the area of interpersonal relations. The controlling culture trends in a given region are largely formative in shaping these projections. If in the light of new insights such discriminations are seen to work to the disadvantage of certain members of racial groups, they may be challenged and these challenges woven into the operation of the forces that create and operate through the parents, and teachers who shape the conscience of youth. There is thus put into operation a process that checks the cultural projections and brings them into line with newer and more ethical insights. The areas and incidence of personal conflict around racial discriminations are reduced in power and influence in society and a new racial conscience based on good will and understanding is released.

Second — The influence of racial segregations

Segregations based on race appear in community patterns within certain of the

major culture streams that have shaped American society. They give rise to social conflicts between racial groups that may come into competition for certain of the goods of life, such as housing, schooling and religious worship. In American life, much of this projection of segregations is based on irrational grounds and heritages from the once dominant traits of slavery. It is possible now to challenge these from the viewpoint of their irrelevance to the full expression of our American Democracy. Hence parents and teachers and political leaders may seek to stress in the conscience of American youth the true nature of these segregations and gradually build up moral convictions that they are no longer socially desirable and even detrimental to full development of all Americans. So here, again, it is possible to develop an impelling conscience that will operate to reduce the incidence of racial segregation in our American communities.

Third — The ravages of racial dominance

Here the projections are not as yet so clearly set in the culture heritage. But the social devastation may therefore be more complete. They seem to be looming up as the most pressing problem of race relations in our post-war milieu. This grows out of their affinity with the racial aggressions that have been loosed in the world through the Nazi racial propaganda and the processes of total war. The achievement of war victory by the white races may tend to stimulate these aggressions and so strengthen the assumptions of racial dominance.

These processes show signs of becoming acute in American society. Against them, it is necessary now to develop and win adherence of a majority of our people to a new ethics of race relations. While these ethical positions are still in process of formation, certain of them are sufficiently clarified that it is possible to make a tentative listing of them for use in aiding in the development of a new and impelling conscience in race relations. We may label them as "Ethical aims of Racial adjustment

in a Democratic Social Order".

1. Assertions of *Racial dominance* are destructive of the bonds of society unity necessary in Democratic society, and are not to be countenanced or encouraged.
2. Assumptions of *Racial inferiority* are disruptive of the ties of neighborliness essential to Democratic processes and are not to be tolerated.
3. Participation in economic phases of life, and access to economic goods are to be open to all, regardless of race, creed, color, ancestry or descent.
4. Access to educational opportunities are to be open to all children and youth, on an equal basis.
5. No racial limitations on participation in political life and activities are to be tolerated.

Social Conscience

One of the major weaknesses of our contemporary world culture is the lack of a fully recognized and effectively operating social conscience. This is especially noticeable in the field of race relations. Hence racial dominance moves across our contemporary society rather freely. It is a satisfactory outlet for aggressions that are pent up within modern man. He is blocked in many avenues of expression. He can find an outlet without immediate serious reaction or punishment by "taking it out" on the weaker minority groups or their members in his immediate horizon. As Kardiner points out (see the "Psychological Frontier of Society", p. 447) "It is one of the signal failures of the Reformation that it failed to introduce religious sanctions into the hidden forms of aggression." Even today, it is a marked weakness of our Christian profession that we are failing to develop and make operative an effective and controlling social conscience in the field of race relations. All outlets for aggression in our race relations must then be challenged and strong efforts made to resist their present inroads in our American Community. Kardiner again points out in this same work (p. 452) "The super ego system's (con-

science) in our basic training govern certain gross forms of aggression." So we are again driven back to the formation of conscience as one of the ways to control these racial aggressions and this drive for racial dominance in our contemporary society. We are cheered by the thought that mankind does not have to succumb to the racial aggressions released by Nazism in our current world. That it is possible to develop a conscience so clear-cut in its allegiances and loyalties to kindness and love in treating with members of other races that racial aggressions are seen for the destructive influences they are and consciously rejected as a way of life in dealing with human beings of other and different races. Thus it is seen that it is possible to develop a dynamic social conscience in race relations.

We greatly need the reinforcement of such an impelling social conscience in the field of race relations in America. Such a *social conscience* in race relations must be released and made operative in our treatment of all cultural and racial minorities within our American communities. I mention several types in order to be specific.

1. The Jewish-Americans
2. The Japanese-Americans
3. The Filipino-Americans
4. The Mexican-Americans
5. The Negro-Americans
6. The Indian Americans

Such a social conscience in America will not be stilled or inactive as a moral and ethical force until every member of these minority racial groups enters into full participation in the social independence, freedom and security that belongs to all who are loyal to the American way of life and liberty.

Conclusion

So in these suggestions as to ways of developing an impelling conscience in race relations we see that conscience may be directed to resisting the internal operations of racial prejudice and racial hate and racial sadism within human personality. But this is not all. Conscience can also be developed

to resist and drive from our society those projected racial discriminations, racial segregations and racial aggressions that threaten the establishment of peace both within nations and between nations in our post-war world.

Man has come a long way since "the dawn of conscience" as Professor Breasted called it. The grounds already gained give reason to believe other heights may still be climbed.

Let us go forward resolved then to develop in our children and youth an impelling conscience in race relations that will assure a better and happier future for all races in our beloved America. Thus can we crown our personal consciences with a social and national conscience that will be an impelling force for racial justice and a happy racial future, freed from fears of racial aggression and sadism.

Religious Education In Britain

KENNETH G. GRUBB, C.M.G.¹

The Church of England report "Towards the Conversion of England" succeeded in arousing much interest. It deals cogently with the evangelistic task of the Church in relation to the secular life of the nation. It is less commonly known that the Church of England, in particular, has given serious attention to the specialized field of religious education.

The historic chosen instrument of the Church of England for handling educational problems is the National Society. Its first Charter was granted to it in 1817 under the title "The National Society for promoting the education of the poor in the principles of the Established Church throughout England and Wales." Before elementary education was made compulsory in 1870 and the State assumed responsibility for it, the National Society played a very important part in promoting schools. Even today many schools

are connected with local parishes, and a special emphasis on local church schools has distinguished the Church of England from the other Churches in Britain.

The Education Act of 1944 piloted through the House of Commons in the tense years of World War II by Mr. R. A. Butler, and sometimes known as the Butler Act, is a milestone on the road of religious as well as general education. It preserves religious worship and instruction as a statutory requirement in all schools, subject to the right of withdrawal. This means that parents, on notifying the Headmaster, have the right to have their children excused from attendance at this special period of religious worship and instruction. It also deals with the position of "voluntary" schools. It is into this category that Church schools fall, although they have long received State assistance. The Butler Act defines their relation to the Ministry of Education, and the local government educational board, commonly known as the Local Education Authority (L.E.A.).

¹Author of a number of books on conditions and religion in Latin America and Mexico. Was engaged in missionary work in South America from 1923-1928 and has been President of the Church Missionary Society since 1944.

Two Classes of Voluntary Schools.

Most of the voluntary schools are divided by the Act into two classes, "aided" and "controlled". The "aided" schools are those which can meet 50 per cent of the cost of repair and modernization of their premises; the "controlled" schools are those which can't. The aided schools will be administered on their present basis, two-thirds of their governors being appointed by the foundation, and one-third by the L.E.A. In the "controlled" schools these proportions are exactly reversed. Both types will be maintained by the L.E.A. In "aided" schools, religious instruction will be in accordance with the trust deed of the particular institution or foundation, except that parents can require that their own children be taught the Ministry of Education's official agreed syllabus. In "controlled" schools, these positions are approximately reversed. Teaching will generally follow the "agreed syllabus" but denominational teaching is allowed on two days in the week for children whose parents ask for it. The "agreed syllabus" is a course of instruction in the Christian religion which has been agreed by the different denominational authorities to represent the common essentials of the Christian Faith without special denominational emphasis.

The Church has to face up to this new situation. A commission was appointed by the Archbishop of Canterbury in 1945 under the chairmanship of the Earl of Selborne, a Minister of Cabinet rank during the major part of the war. It dealt entirely with the matters of organization and has recommended the formation of a new central body, the Church of England Council for Education. Meanwhile special committees have instituted inquiries into the questions of the "Church and Secondary and Further Education", and "The Church and Adult Education". The first of these sat under the Chairmanship of Canon Spencer Leeson, until recently Headmaster of Winchester, one of the most famous of the "public schools" in England. The latter was presided over by Sir Richard Livingstone, Presi-

dent of Corpus Christi College, Oxford and Vice-Chancellor of Oxford University.

Sir Richard Livingstone's report is a particularly interesting document. It starts by quoting one of the witnesses at the enquiry who delivered himself of this statement: "We are faced with something like a landslide from organized religion. By Church standards, the nation is becoming pagan". Yet the nation is not indifferent to religion: the best popular religious books command an enormous sale. The works of Mr. C. S. Lewis, such as "The Problem of Pain", "The Screwtape Letters" and others are good examples. But the Church is thinking too much in the past. Today, many who in another age would have accepted traditional beliefs with docility are beset by their own doubts and questionings. To meet this, it is purposeless to think in terms of Church Schools and nothing else. The only remedy is to carry the discussion and teaching of religion into the activities and interests of the community. At this point, and, at many other points, the techniques of religious education overlap with those of evangelism.

Fear of Bogus Conformity.

It may be asked why, if the State requires religious worship and instruction in all schools, the Church is not satisfied to leave it at that. But there is more in the teaching of the Christian faith than such a requirement can possibly meet, and the principle of statutory religious teaching gives rise to certain misgivings. Many who by conviction are themselves teachers of religion, fear a bogus conformity. Many feel that the requirement will be found to be prejudice, albeit unconsciously, the appointment or promotion of persons who cannot in sincerity call themselves Christians. A joint conference between the religious denominations, the Association of Education Committees and the National Union of Teachers has investigated the matter, and has expressed a desire that everything possible should be done to protect the professional prospects in such teachers.

Christian educationists have had to devote

considerable time to discussion of these problems which are, perhaps, peculiar to the British scene. But religious education raises questions which are common to all countries where the subject is taken seriously. The emphasis on the pupil and the adaptation of the curriculum to the demands of current educational theory are common topics. The recent reports have laid great emphasis on the continuity of the educational process. Religious education, to be effective, must begin in the home, and be carried steadily onward into life: knowledge *about* God must develop into knowledge *of* God. Full use must be made of modern techniques, of the film and visual aids, of broadcasting, and of the discussion group.

Religious Film Society.

The use of the Film for religious purposes has hardly passed the experimental stage in Britain. A Religious Film Society has existed for many years past, and other and newer organizations have grown up. Gaumont-British Educational Films have made films which seek to recapture with insight and accuracy the customs and environment of the Holy Land in the time of Christ. They have been made in Palestine itself, and undoubtedly throw light on the setting of the Parables and of the events of Our Lord's earthly life. But they fall short of being wholly convincing, and the impression is left that the secret of the use of the film in religious instruction has not been discovered.

The British Broadcasting Corporation has always given fair recognition to the place of religion, both in its schools and general programs. A special religious division is responsible for the daily period of worship "Lift Up Your Hearts", for the broadcasting of regular services and of talks. It is assisted by an Advisory Committee represent-

ing the different denominations. There is much evidence to show that these programs are very widely appreciated. Listeners to these are many more in number than worshippers in the Churches, but the two categories are hardly comparable.

The work done by the Institution of Christian Education deserves recognition. Its object is to advocate Christian education by drawing together all those who are interested in the study of Christian teaching, and by making known the sources of help available. It has a panel of advisers and a wide range of knowledge and experience, and deals with a very large number of inquiries. Its membership includes Ministers of almost every denomination, University professors, administrators and teachers in every kind of school.

Should the University inculcate a philosophy of life? This question is now beginning to be urgently asked in Britain. The difficulties of any policy other than neutrality are obvious enough, but the result is depressing. *If* you want a bomb, the chemistry department will teach you how to make it, *if* you want a cathedral, the department of architecture will teach you how to build it. But when you ask whether or why you should want bombs or cathedrals and what you should do with them when you have got them, the University is dumb. There is a fairly widespread feeling that this policy of impartial exclusion of "dangerous" topics must be substituted by one of impartial inclusion. There is no easy solution of this although it is one of the most pressing problems in the field of religious education in Britain. So long as the community as a whole is itself confused and divided in mind, the policy of official neutrality can hardly be wholly abandoned by the Universities.

EVALUATIONS OF THE Relation of Religion TO PUBLIC EDUCATION

In the May-June (1947) issue of RELIGIOUS EDUCATION (Volume XLII No. 3) a Report of the American Council on Education — "The Relation of Religion to Public Education, The Basic Principles" — was published along with fifteen critical evaluations of the report. The Report and the evaluations have provoked considerable discussion. The Editorial Committee welcomes the opportunity to add two evaluations on the Report.

EDWARD W. BLAKEMAN

*Research Consultant in Religious Education,
University of Michigan*

This report, reflecting the Princeton Inn Conference and the further study of the Committee, should provoke much discussion, partly because of the sociological omissions. It is made in a conciliatory spirit. On *Religion* the report is less critical than on *Education*. If it was the aim to use Religion as a term inclusive of the clergy, the fellowship and the institutions which emanate from it, and to refrain from mention of the lag between such institutions and other social and cultural agencies, the report has performed that part of its mission. Possibly that is the best any initial document can hope to do. It does not distinguish sharply the church, a social device, from religious faith, a spiritual experience. In fact, in its acceptance of the church as a perfect instrument religion is made to carry a load which may not belong to it.

The following statement can be readily accepted: "The contemporary effort of the major religious groups in America as in other industrialized countries, to de-

velop criteria for evaluating and criticizing the forms of economic life is an emphatic protest against this tendency to make the economic system a self-sufficient mechanism." Not only so, but have not the churches failed to provide adequate criteria for judging themselves, the clergy, our methods of religious teaching, and forms of religious group life? To fail to distinguish between religion on its merits and the Church is to miss the whole meaning of separation of Church and State. Churches are sectarian. Religion transcends the Church. To assume that only ordained clergy can teach religion is to beg the question. The Committee would seem to have ahead of it a study of how religion, a spiritual experience, can be advanced in every community either without aid of the Churches or by a new democratic social instrument.

Do we not find two ideas of social relations at war — two kinds of community seeking a place in our society? I believe we do. *The Church* is a cell which either refuses to function for the whole or is incapable of doing so. *The School* accepts the whole. The older idea is that of Church. Church exists, supposedly, in obedience to the double Commandments to Love God with all of one's soul, might, mind and strength, and to love one's neighbor as one's self. The significant item is that Church gives major emphasis to the intention of Deity and but minor attention to the needs of man's society and the culture. Possibly, because clergymen have their eyes trained upon theological considerations rather than upon the social results among men, they have seriously divided men and groups. The report fails to point out that this em-

phasis has brought about in every ward or township several deep gorges in the name of religion. We of the Churches can scarcely look to the Schools to correct such faults. Nor can schools cooperate freely while these practices on the part of religious leaders persist.

On the other hand, set opposite the Church, is a different type of social organization called Community. This community of the democratic state, unlike the local segments of any world-wide church, focuses attention upon the second half of the great commandment of Jesus and in doing so tends to unite persons, groups and families upon human values. The pursuit of such values often results in lofty spiritual experiences such as loyalty, cooperation, self-sacrifice, duty, courage, kindness, accountability, forgiveness, and love. A good argument might have been developed, as is only hinted here and there in the statement, to show that such education or teaching technique more nearly approaches the unique ways by which the Saints attained rare understanding of man and profound appreciation of God, than do many persistent ecclesiastical methods. This is the vital point on which George Albert Coe wrote his *Social Theory of Religion*, Hugh Hartshorne, his volumes on *Character In Human Relations*, Jacques Maritain, his *Education at The Cross Roads*, and Harrison S. Elliot, his *Can Religious Education Be Christian?*

We agree that "The effort to sustain a social ethic that has been severed from its cultural roots will not succeed generation after generation." Is it not possible, however, that the public schools, social agencies and atomic energy experimenters now campaigning for peace are the flower from that Judeo-Christian root? We present this as the next problem to be undertaken by our committee.

LEO L. HONOR
Department of Education, Dropsie College

As a religionist, I naturally share with the members of the committee concern

with the problems rising out of the religious illiteracy of our youth. As a religious educator, I appreciate the importance of including as an essential part of the total education of our youth the development of a religious philosophy by which they may live. Moreover, if the function of religion is conceived as something which pervades every area of life and which affects every relation between man and man, then religious education added and superimposed upon a comprehensive non-religious education cannot possibly be effective. I find myself in full accord with the committee with their contention that religious and secular education must be integrated and that we dare not allow a dualism to develop whereby religion will be relegated to a very limited area of experience.

Similarly, I am in agreement with their rejection of the proposal to find a non-sectarian basis for religious indoctrination through abstracting from the various doctrines which they have in common and making these the basis of religious instruction in the public schools.

I was particularly pleased to note the rejection of this proposal on the ground that the philosophy underlying this proposal although put forth by well intentioned individuals is replete with danger for minority groups, who are not in position to share elements of religion which in any given community may be common to an overwhelming majority. The spiritual strength of democracy consists in that it not only provides for decisions to be made by majorities, but protects and guarantees the rights and privileges of minorities. Religionists should be in the forefront in the struggle to preserve this spiritual strength of democracy.

The Committee is also correct in its contention that this solution is not a solution because although seemingly non-sectarian, it represents a new sectarianism at variance with all the sectarian religions from which it is derived. The concept of religion confined to common aspects

from which all particularistic expressions have been shorn is in essence a particularistic expression of religion.

I find myself, however, in equally strong disagreement with the proposal put forth by the committee, which it regards as, "the middle course between the existing situation and the adoption of expedients which are unwarranted." Frankly, I do not believe there is any possibility of giving due recognition in public education to the plan of religion in the culture and in the convictions of our people *while at the same time safeguarding the separation of Church and State.*

I do not believe it is possible to teach the Bible to young children as a great religious classic without giving it a specific religious coloring or else depriving it of those qualities which tend to make it religious literature. To admit that it is the function of church, synagogue or home to use the Bible as a basis for doctrinal instruction and not of the public school, and at the same time to assume that it can be studied in such a way as to help the individual "to find warrant for all his conceptions of right, of duty, and of human destiny in his relationship to ultimate reality" each in accordance with his own specific interpretation is starkly unrealistic. It is similarly unrealistic to assume that we can man our schools with teachers who will be able to help young people obtain a sympathetic understanding and appreciation of the role of religion in the life of the community, without giving re-

ligion a specific coloring. It is even more unrealistic to assume that if this could be done, such study of religion in the abstract would lead to the strengthening of the individual child's specific religion.

What then is the way out of the dilemma? If we do not wish to bring religion in any shape or form into the public school, and at the same time we do not wish to neglect what is perhaps the most significant aspect of the child's education, what *can* we do? We can build a system of religious education supplementary to the public school, a system which will not be vapid and meaningless, a system which will not reduce religious education to its lowest terms, but one which will involve the passing of *all* that the child learns in the public school through the prism of religious experience — one which will truly make religion a way of life, one which will make religion a force affecting conduct in every conceivable relationship. Such a system will require personnel who possess all the qualifications of the public school teacher plus additional qualifications without which the difficult tasks which they will be called upon to perform will not be done. Such a system will require carefully prepared curricula, textbooks and all that go into making an effective educational program. To bring such a system into being will require stupendous outlays of money, effort and sacrifice. But what goals can be reached without sacrifice or effort?

THE EXPERIENCE OF CHAPLAINS IN THE Recent War And Its Significance FOR TEACHERS OF RELIGION TODAY¹

STEWART A. COLE and SAMUEL DININ

As a member of the board of the Religious Education Association Stewart A. Cole was asked to call together teachers of religion of the three faiths in Southern California with a view to reviving the Southern California Branch of the Religious Education Association. Some 25 teachers of religion came to this meeting which was held at the Mayan Hotel, Los Angeles, Friday, February 26, 1947, and at which Dr. Edward Blake-man of the University of Michigan was the guest speaker. At this meeting the feeling was general that it would be worthwhile to hold interfaith meetings from time to time under the auspices of the Religious Education Association or as a regional branch of the Religious Education Association. It was agreed, after some discussion, that the timeliest as well as the most fruitful subject of discussion for the next meeting would be the experiences of the chaplains in the recent war and what we would learn from their experiences which we could apply to the peace-time work of religion and religious education. Stewart G. Cole, Lloyd Halver-son and Samuel Dinin were asked to serve as a Committee of three to prepare such a Conference and to issue the call to local min-isters who had served as chaplains to partici-pate in it.

The first of the two meetings at which this subject was discussed was a dinner meeting at the University Religious Con-ference Building at University of California

at Los Angeles, March 4th. Present at this meeting were former chaplains Rabbi Samuel N. Chomsky, Major Army, South-west Pacific, Father James F. Cunningham, Commander U. S. Naval Reserve, Lloyd N. Halverson, Army, Pacific, and Dr. Stewart G. Cole, Dr. Samuel Dinin and Rabbi Ru-dolph Lupo (of the Bureau of Jewish Edu-cation of Los Angeles) who were not former chaplains.

At the second meeting held at Occidental College, March 14, 1947, there were present Dr. Hubert Noble and Dr. Freeman of Occidental College, Major (Rabbi) Chom-sky, Mr. Sidney Rogers, a missionary who had served in Africa for the past ten years, Father Meede, and Dr. Stewart G. Cole and Dr. Samuel Dinin. At both meetings there was frank and full discussion on an informal basis of the questions raised and the discussions at both sessions were steno-typed.

It is impossible to transmit the flavor of the informal discussion at both these sessions or to relate the many anecdotes and to cite the many examples which made both sessions so rich and meaningful for those participat-ing. What will be attempted is rather a summary of the discussion with just enough comment to give the background of the conclusions reached.

The following seven points represent the common judgments of the participants at the first meeting:

1. The influence of religion and of the

¹Reports of Regional Meetings of the Religious Educa-tion Association are welcome.

chaplain varied in intensity and scope with the strength of character and the personality of the chaplain. The personality of the minister and teacher is, according to the testimony of the chaplains themselves, possibly the greatest single factor in the appeal of religion for the common man. How to get men of strong character and personality into the ministry and into the fold of religious education thus constitutes the largest single problem facing the church and synagogue today.

2. In actual combat men had to work as a smooth and disciplined team for their own welfare as well as for the prosecution of the war as a whole. Such team-work engendered respect for the men on the team for work well done regardless of ethnic and racial differences.

3. (a) During the war chaplains of one faith had in most cases to minister to men of all faiths. This had a broadening and liberalizing effect not only on the chaplains but on the men in the armed forces. It gave those who had a faith and convictions a deepening awareness of the meaning of that faith and a better understanding of the other faiths. It gave to those of indifferent faith a new respect for the role and meaning of religion in general. There is need in peace of a *common approach* on the part of all faiths to the problem of the unaffiliated.

The distinctive values of both general services and particular church religious services was brought home to the men in the armed forces. The question as to whether general religious services can be continued in peace time and can serve as important a purpose in peace time as in war time, should be further explored.

(b) The need of ministering to men of different faiths made necessary an emphasis on the *universal aspects* of religion as a whole and an avoidance of particularistic or denominational questions. This emphasis on the universal truths of all religions had great appeal for the men in the armed forces. Teachers and ministers of religion should within the framework of their particular faith and institutions lay greater stress

on the universal truths underlying all religion if they are to have greater appeal to ever-widening numbers.

4. Religion as a whole and chaplains in particular had the greatest influence on the men in the armed forces to the extent that religion was personalized in terms of the needs and the interests of the men. If religion is to be as effective in peace as in war, more attention will have to be paid to the personal needs and problems of the individual.

Apparently many of the chaplains discovered that the institutions of religion are not always adaptive to the needs of human beings. How to adapt churches to human needs and get religious ministers and teachers to deal with men and women as persons is a problem which must be faced by all churches in peace time.

5. Apparently the war had two strikingly different influences upon men in the armed forces. At times they desired to be definitely religious, and at other times many of them resorted to superficial and uncooperative behavior. What were the forces contributing to a high-minded religious interest of the men under the strain of war, and can similar influences be brought to bear upon these men and women in times of peace? How can the values of fine religious behavior be carried over from occasions of great uplift to affect the same individuals at times when they are likely to lapse to inferior levels of behavior?

6. The chaplains gave general confirmation to the statement made by Colonel Evans Carlson: "It has been said that there are no atheists in the foxholes. I tell you that there are no distinctions of race, religion or color in the foxholes. For these are the non-essentials; not the fundamentals. When men have faced death together, when they have shared a common struggle and a common cause, the color of a man's skin, the particular church he goes to, the country from which his parents came, no longer matters. It is the man himself who counts; and nothing else." This manifestation of

personal religion, the chaplains felt did not always carry over into the realm of social life and social relations. Once out of danger, and out of foxholes, and caught up in the maelstrom of normal social relationships, all the old discriminations and prejudices were picked up. The question can be asked as to how far interest in personal religion affects or carries over into social, racial, and cultural attitudes?

7. During the war a great many of the men were hospitalized for psychological as well as physical reasons. The relation of religion to psychiatry still has to be explored. This whole problem plus the points enumerated above point to the need for a new kind of training for ministers and teachers of religion if they are to be of greater service to their constituents.

A summary of these points was presented by Dr. Cole at the second meeting of the group held at Occidental College and the discussion there centered around some of the problems raised in the summary and others which cropped up in the course of the discussion. There was no time to take up all of the problems outlined above.

The Personality of the Chaplains

There was general agreement as to what were the characteristic traits of the first-rate chaplains. The successful chaplain was one who forgot himself and served the men. The successful chaplain was not necessarily the one with the best training and background or with great intellectual accomplishments to his credit. It was more often the one who was close to the men and ministered to their needs.

The chaplain, moreover, who won the respect of his men, was one, who "while a good fellow and mixer," . . . "did not forget the fact that he was a chaplain," and when opportunity presented itself "was courageous enough to say what he stood for without apology." For the most part, however, because the Army didn't care to have the chaplains interfere too often with its program, it was the indirect rather than the direct approach which produced results.

Because the chaplains in the armed forces often found themselves without libraries, without chapels or pulpits, without materials, they were thrown back on their own inner resources to a great extent. Those who had inner reserves and resources were much more successful. Great artistic gifts were revealed at such times, unbeknown to the men themselves and not always apparent from the training and background of the chaplains. To do a good job under such circumstances required ingenuity, imagination, and a sense of humor.

The chaplain stood in an intermediary relation between the commanding officers and the men. The chaplain's effectiveness for good depended on the one hand on how he got along with the commanding officers and on the other hand on how he could see through the personality of the soldier and help him on a realistic basis rather than on a sentimental one.

Of Social Prejudices

The discussion then shifted from the relationship of the chaplain to the men to the relationship between the men themselves in their common task. In actual combat the men had to work as a smooth and disciplined team. The individual commanded respect to the extent and in the degree that he fulfilled his responsibilities. On occasion the respect engendered was sufficiently strong enough to overcome an intergroup prejudice or dislike.

However it worked the other way, too. Often contempt developed between groups. Men in the armed forces were thrown together and worked and lived together and learned to respect each other for what they were or did. If they then learned the individual respected happened to be Jewish or Catholic or Mexican it helped overcome prejudices against these groups. But when individual belonging to minority groups did something wrong, the old prejudices cropped up and the men made group generalizations on the basis of the acts of particular individuals.

Because the men in the armed forces had a common goal — to defeat the enemy,

which goal could be sooner achieved if all worked smoothly together, petty prejudices were often sunk or sublimated. But many of the practices of the Army and Navy aggravated rather than eased majority-minority group relationships. The segregation of the Negroes, the division of labor and the assignment of Negroes to labor battalions are cases in print. There is increasing resentment on the part of the Negro as a result of the role he had to play in the war. On the other hand when the white man saw that a certain type of labor was always done by the Negro, his racial prejudices were strengthened.

The Church and Social Life

The discussion then veered to the larger problem of the church's role and effectiveness in everyday life. One speaker pointed out one of the reasons why there was a heightened religious sense during the war, was that the war became the one and supreme common task of all men, sanctioned by all religious groups, as a religious task, as a war of survival for the Judeo-Christian way of life. In civilian life no religious sanctions are given to the great common tasks. Instead we often put a supreme value on particularistic, petty institutional problems. That is why religion affects only a small portion of the everyday life of a nation. It should seek to spiritualize more and more all the activities of man, which is what was done consciously or unconsciously during the war.

During the war the need for common

affirmations, for common approaches, for co-operative efforts was forced upon us; witness the general religious service and the stress laid on the universal religious sanctions in the good life. Can this same approach be carried over into the civilian peace-time order? There is a tendency to slink back to our pre-war religious isolation, to competition in particularistic schemes of salvation. The war should have taught us that the situation is so desperate that we cannot afford the luxury of the sharp differences which divide the religions of America. The Communistic world and the Capitalistic world will have to learn to live together or go down together. If the three religions cannot learn to get together, men will have to turn to a faith that can give them a common and a life-saving goal.

The discussion then turned to a consideration of the difficulties which stood in the way of the three religions working together, and of the areas where this could be done — such a statement of moral principles for the world of today which could be sanctioned by all groups — of a concerted attack on concrete wrongs in our society.

Because of the lateness of the hour the discussion had to be curtailed at this point. There was a general desire to meet again under the auspices of the Religious Education Association and to devote the next meeting to a discussion of what the churches and church schools are doing in the realm of intercultural education.

Adventures In Religion and Education¹

NEW DEPARTMENT ON CHURCH AND ECONOMIC LIFE for the Federal Council of Churches got under way early in October. Newly elected chairman is Mr. Arthur S. Fleming, member of the United States Civil Service Commission. Mr. Fleming is also president of the Washington Federation of Churches and a leading Methodist layman. Week-end and one day conferences are to be part of the follow-up of the Pittsburg meeting, along with the use of the study guide "Economic Life: a Christian Responsibility;" and upwards of fifty outstanding laymen representing labor, management, and various religious and educational agencies have been named as members of the department.

EIGHTH ANNUAL CONFERENCE OF SCIENCE, PHILOSOPHY, AND RELIGION held in Philadelphia recently, provided debate among one hundred leading scholars of the United States regarding the outlines of a universal religion for all peoples of the world. Purpose: to discover what resources can be found that will build world brotherhood and peace.

Dr. Nels F. S. Ferre said "that very likely a religion for one world will be expressed in terms of many forms of religion, having a common center of ultimate loyalty as the basis of cooperation . . . we can find the right religion only co-operatively through the searchings of concrete religions, particularly on the part of gifted and spiritual individuals who transcend by means of an open and humble spirit the limitations and barriers of these concrete religions."

BOYS TOWN, Monsignor Flanagan's dream come true, will now become the practical laboratory and training center for a two year graduate course leading to a master's degree in boy counselling, offered by the Catholic University of America. First and fourth semesters will be spent at the university and the other two at Boys' Town with apprenticeship in individual guidance and recreational leadership.

¹Edited by sub-committee: Miss Ruth Shriver, chairman, Miss Martha Du Berry, Dr. Israel S. Chipkin, Dr. Donald M. Maynard, and Dr. Philip L. Seman.

(This column will become increasingly helpful as readers send reports of research and experimentation being made in college and university centers and in local communities. The committee responsible invites you to share. Send all items to Miss Ruth Shriver, 22 South State Street, Elgin, Illinois)

WOMAN'S DAY, five cent monthly magazine distributed through A and P stores, has secured the services of Sidonie M. Gruenberg as consultant in family relationships. Mrs. Gruenberg is Director of the Child Study Association of America.

WOMEN'S OPPORTUNITIES AND RESPONSIBILITIES was the theme of an issue of *The Annals* of the American Academy of Political and Social Science last spring.

NEW PUBLIC RELATIONS DIRECTOR for the International Council of Religious Education is Rev. Lemuel Peterson, 1947 graduate of Yale University Divinity School. Mr. Peterson took his A.B. degree from the University of Minnesota, with a major in journalism, and has been engaged in newspaper writing and editing since his freshman year in college.

NATIONAL CONGRESS OF PARENTS AND TEACHERS has provided a \$25,000 grant to Northwestern University for a three year program of research and education in the field of home and school relationships. Program will be directed mainly to persons in colleges, universities and teacher-training institutions who are working in curriculum, or in the instruction of teachers. The program is to be administered jointly by the National Congress of the P.T.A. and the School of Education at Northwestern University.

HOME LIFE, as seen by Dr. Earl C. Bonner, medical director of the Metropolitan Life Insurance Company, will ultimately become the concern of the industrial physician. "Emotional stability has taken its place along with the common cold, as one of the most frequent causes of sickness, absenteeism in industry. The interest of the industrial physician will ultimately be extended into the homelife of the individual where the pattern of mental and nervous maladjustments is set and where emotional conflicts have fullest inter-play." (Quoted from Survey Midmonthly, S' 1947)

MEROM INSTITUTE, launched as experimental community-church laboratory and Congregational area training center under Arthur Holt's leadership, announces that Rev. and Mrs. Alan T. Jones will head up the program. They bring to this task six years of rural experience in New England churches, plus teaching at Piedmont college.

FUTURE OF PSYCHO-ANALYSIS is discussed by William C. Menninger, noted psychoanalyst of the Menninger Clinic of Topeka, Kansas (Child Study, Summer-Fall issue, '47). Dr. Menninger takes each one of seven criticisms leveled at the psychiatric field at present and attempts to answer:

1—"Psychoanalysis is too much concerned with sex". Dr. Menninger comments: "Actually sex is the basic and all pervasive motivation of life"—but continues, that sex has a much broader meaning than Americans tend to give it.

2—"Its practitioners lack an appreciation of the social situation in which the patient lives". Comment: good psychiatrists do not do this.

3—"Psychoanalysis is amoral." Comment: In the sense of changing unhealthy, neurotic adjustments to life to greater satisfaction in marital relationships, to find a more rational basis for religious belief, and to achieve a satisfying rather than rigidly conforming pattern of life, this criticism is not fair.

4—"Psychoanalysis uses technical jargon and verbal hocus-pocus". Comment: There needs to be wider understanding of the language on the part of the laity. With regard to procedure, it is not a mystic ritual but rather a way of facilitating relaxation and of helping the patient to recall forgotten memories.

5—"It requires too much time and because of that is too expensive". Comment: Not all patients needing psychiatric help need psychoanalysis—few of them do. The analyst regrets the high cost. Psychiatrists usually rank in the lower income group of the medical specialists.

6—"The whole psychoanalytic movement is divided into factions and contradictory schools of thought". Comment: While unfortunate, this is necessary, and healthy, for a movement just growing up.

7—"Too many quacks. Comment: Psychoanalysts themselves are concerned, and are developing standards, and requirements for specified training. Dr. Menninger, during World War II was Army's Chief of Psychiatry, and is president-elect of the American Psychiatric Association.

* * *

NATIONAL MENTAL HEALTH program is ready to move, having received a \$7,500,000 grant from the 80th Congress in July '47. The U. S. Public Health Service, through its mental hygiene division, has allotted \$1,000,000 to "public and other non-profit institutions for the development and improvement of facilities for training mental health personnel."

* * *

ALCOHOLISM AND CHILD GUIDANCE. Responsibility rests heavily with parent and teacher, "for the best expert opinion is that alcoholism is rooted in childhood experience." Thus thinks Alson J. Smith, writing in Christian Century; and he refers to opinion of psychologists that "often the alcoholic is an only child or an 'in-

between' child." and that "the roots of drinking—a need to escape or be narcotized—lie in early childhood personality reactions". Mr. Smith is the only ministerial representative on the committee on alcoholism of the Research Council in Problems of Alcohol.

* * *

CLUE TO CHURCH STRATEGY is found in statement of J. Edgar Hoover, FBI: "The average age of a juvenile delinquent is now 21, while some months ago it was 18, and a year ago age 17"; and Attorney General Tom Clark's comment on the Hoover statement, "What we really need are greater recreation facilities. The schools of our nation should be open after classes for young people's activities."

* * *

RECREATION SERVICE OF STATE AGENCIES TO COMMUNITIES. Recreation magazine, (S. '47) reports that 39 states are now making some kind of state service available to local communities in recreation. In the field of rural recreation there are 33 states with at least one Agricultural Extension Service worker available for training leaders or helping to organize program. In 18 states there are full-time rural recreation specialists. In 8 states full-time rural recreation specialists are being sought. The article mentioned above describes, state by state, the services available. Recreation magazine is published monthly by the National Recreation Association, a service organization supported by voluntary contributions, at 315 Fourth Avenue, New York 10, N. Y.

* * *

CHILD DEVELOPMENT FILM, grouped under eight headings, are listed by the Association for Childhood Education, 1201 Sixteenth Street, N.W., Washington 8, D. C.: Young Children at Home and in Nursery School, Learning Programs for Children and Youth, Health and Nutrition, Building Social Awareness, Community Participation, Child Development, and Films from Other Countries. The bulletin, priced thirty-five cents, gives complete cost of these films and where to order them.

* * *

DIVISION OF ADULT EDUCATION SERVICES OF THE NATIONAL EDUCATION ASSOCIATION makes its annual report in the August 1947 issue of the Adult Education Bulletin. This division, established in late 1945 by the NEA, grew out of a war-time conviction that, as American adults had been educated for war, so they must be educated for peace.

Five trends are mentioned in the report by Leland P. Bradford, director:

1—It is becoming obvious to more and more groups that in adult education lies much of the hope of the world.

2—The hope of community development and growth is increasingly recognized to lie in adult education.

3—Educators are gradually realizing the im-

portance of adult education to youth education.

4—There is an increasing spread of participation, so that adult education is no longer confined to the illiterate and the foreign-born.

5—More agencies than ever before are concerned with the education of adults.

Mr. Bradford's report then discusses the five major outreaches of his department during the last year and a half under the headings (1) Veteran's Education (2) Conference Planning and Procedure (3) Leadership and Inservice Training (4) Methods in Adult Education (5) Basic Materials.

Headquarters of the Division of Adult Education Association are at the National Education Association, 1201 Sixteenth Street, N.W., Washington 6, D. C. Price of the bulletin is included in \$2.00 membership fee.

* * *

THE AMERICAN FAMILY: PROBLEM OR SOLUTION? Reuben Hill, University of Iowa, says that there is increasing competition between the semipatriarchal family life pattern and one in which personal values are determinative. Family living is not compulsory; both men and women can live more cheaply and often better, separately, from an economic standpoint, than together. "Family life is more than a social habit. The family may be viewed as a device for solving certain fundamental problems which must be faced by any group of people who live and work together in a society. There may need to be a period of disorganization in moving from the patriarchal pattern to a more democratic one; but ultimately a better family life will emerge" (American Journal of Sociology, Sept. 1947)

* * *

ANTHROPOLOGY professor, Clyde Kluckhohn of Harvard University, is winner of the \$10,000 prize offered by Whittlesey House, McGraw-Hill Book Company, for the best book on a scientific subject written for laymen. His book *Anthropology and the World Today* was chosen from among two hundred and fifty manuscripts.

* * *

WHAT MAKES A GOOD HOME? Dr. Alice Keliher, New York University, stated it thus at the National Conference for the Prevention and Control of Delinquency:

- (1) the child knows he is loved and wanted
- (2) he does not have either too much or too little
- (3) he has space to play in and to keep his things
- (4) he feels he belongs to the family and they to him
- (5) his parents accept his mistakes as a part of growing up
- (6) the child shares in the family planning at points where he is able
- (7) he has freedom in proportion to his age and ability
- (8) he feels he is loved as much as other members of the family
- (9) he is given a growing faith in the existence of God and of a Moral Law
- (10) there is discipline and correction as needed.

CHURCH STATISTICS, interpreted by Luther A. Weigle, offer contemporary reason for believing that our American separation of church and state has proved itself right—if numerical growth is a fair criterion (Religion in Life, fall issue 1947). Pointing out that the rate of growth of the church has outrun the population growth, Dean Weigle quotes from statistics of the Yearbook of American Churches to show that "in 1800, seven out of every hundred citizens were members of Protestant churches; in 1850, fifteen; in 1900, twenty-four; and at present, thirty-one out of every hundred." Membership of the Roman Catholic church has grown from less than one per cent to over 17 per cent of the total population of the U. S.

Yearbook of the American Churches statistics show 256 denominational bodies; 151 of these have less than 100 local churches each. 97.4 per cent of the total church membership of the country is to be found in the 55 denominational bodies having more than 50,000 members each.

Dr. Weigle feels that small sects are inevitable and wholesome in our democratic atmosphere; that the less than 2,000,000 members belonging to a host of these newer groups do not endanger the established churches—except as the latter lose their message.

* * *

CONSERVATISM IN MANAGEMENT, LABOR, AND THE CHURCH, in America, has a common pattern, as seen by Walter G. Muelder (fall issue 1947, of Religion in Life). The Christian ethic, on the other hand, is radical, and has a contribution to make to the problems of labor at ten points:

1. The need for a *sense of Christian vocation*—that one's work is significant
2. *Motivation* for work that roots in service, the supplying of economic need, and opportunity for free expression of psychological and social needs.
3. *The sacredness of all personality*
4. *Equality of race*
5. *The primacy of work*
6. *A sense of individual responsibility*
7. *Freedom of participation*
8. *Security*—physical and spiritual
9. *A Christian theory of distribution of earnings*—unselfishness on the part of both management and labor
10. *A philosophy of power* which substitutes the democratic process for competitive organization of pressures

Dr. Muelder is dean and professor of social ethics in Boston University School of Theology.

* * *

WORKSHOP ON HUMAN DEVELOPMENT. Six and nine week sessions with 17 seminars offered will round out the 1947 program staffed to include Daniel A. Prescott, head of the collaboration center in child development at the university, Robert J. Havighurst, secretary of the committee on human development, and others.

BOOK REVIEWS

HARRY WASHINGTON GREENE, *Holders of Doctorates Among American Negroes; an educational and social study of Negroes who have earned doctoral degrees in course, 1876-1943*. Boston: Meador Publishing Company, 1946. pp. 275. \$3.00.

This is a definitive study by the Director of Teacher Education at West Virginia State College of Negro holders of Ph.D and "equivalent" earned degrees in America. Part I deals with the number of such degrees, the institutions that conferred them and the academic background of the holders; in Part II they are classified according to field of specialization, and listed individually with pertinent data; and in Part III the occupational status of such degree holders is presented, together with some account of their economic, social, and political positions. The work thus constitutes a valuable source of specific information in these matters, and a complete general directory of the holders of doctorates among Negroes.

The author found that since the first Ph.D degree was conferred on a Negro in America (Edward Bouchet, in Physics) by Yale University in 1876, at least 381 persons of Negro descent, including 48 women, had earned doctorates by December 1943, the limit of the present study. Seventeen of these are now dead. The study was based upon analysis of the work of 368 of the total.

The study indicates that in America real opportunity for higher education for Negroes really began only yesterday and that increasing advantage is being taken of it. In 1943, three-fourths of all Negro college graduates had graduated in the period since 1930. Of the doctorates studied, well over four-fifths were received in the same period; about two-thirds between 1935 and 1943, and one-third during the last three years. Presumably many more have been received since 1943.

Of the total, only eight were received in religion; 3 in religious education, 2 in Old Testament, 2 in psychology of religion, and 1 in church history. This is very small compared with the 77 in social sciences, 71 in education, 58 in physical sciences, 58 in "professional and vocational fields," 43 in languages and literature, 35 in biological sciences and 26 in psychology and philosophy.

The degrees were conferred by 57 American and European Universities, Chicago leading with 40, followed by Columbia (35), Pennsylvania (28), Cornell (25), Harvard (25), Ohio State (22), and so on.

That the holders of these doctorates are passing on the benefits of their education is indicated by the fact that 96% of them are in educational work, including 22 College and Uni-

versity presidents, but the list contains names distinguished in almost every field.

Sidney E. Mead
The Divinity School
The University of Chicago



J. W. SHEPARD, *The Christ of the Gospel*. Eerdmans, xv + 650 pages, \$3.00.

The writer through an exegetical method attempts to portray a realistic picture of Jesus, and to show Jesus' life and principles as related to both the first and twentieth centuries. The book is filled with much historical background material of vital interest; the pages are interesting to read and exude a note of reverent scholarship. The viewpoint, however, represents a conservative acceptance of modern scholarship, a scholarship indicative of late nineteenth century viewpoints. Symbols of this attitude are found in the following examples: Matthew the disciple first wrote the *Logia* in the Aramaic and in 70 A.D. the First Gospel in the Greek; Luke wrote Luke-Acts in 60 A.D. while imprisoned at Caesarea; it is foolish to attempt to explain away the literal idea of Satan; the early Judean ministry of the Fourth Gospel is taken in regular chronological sequence as a supplement of the synoptic order of events; Jesus was first aware of his Messianic consciousness at the Temple when twelve years old; no convincing arguments can be found in the New Testament to dispense with the acceptance of the virgin birth, and it is difficult to account for the mystery of Jesus' life without this unusual birth; the substitutionary view of the cross is stressed; "the resurrection reveals also a judgment to come."

For contemporary help in religious education this book will have little value. Its best purpose for educators is to have it read alongside a book like Goguel, *The Life of Jesus*, to compare two types of constructive scholarships: conservative and liberal. This book will cause joy in the Fundamentalist group; but it will help modern religious educators little in their attempt to elucidate the meaning of the gospels.

Thomas S. Kepler
Graduate School of Theology
Oberlin College



D. M. ALLAN, *The Realm of Personality*. Abingdon-Cokesbury, 249 pages, \$2.50.

This book reflects acquaintance with some of the best minds of psychology and philosophy. The author refuses to follow any particular school of thought in diagnosis of personality, showing that insight may be formed from different points of view. While he only makes suggestive categories in the various realms of personality, he refuses to pigeonhole individuals, preferring to respect latent powers from the many and varied

manifestations in changing environmental situations. Throughout the book, Dr. Allan gives evidence of this through convictions which he states in his foreword: (1) that a conception of personality is unfolding which is approaching the original Christian view; (2) that the philosophical doctrine of levels offers the most fruitful synthesis of the facts of psychology and the truths of Christianity; and (3) there is no contradiction between the integrative power of the brain and the Christian teaching of immortality. While there is a sincere purpose to be conservative in drawing conclusions from facts and theories, there is easily recognizable a continuous sensitivity to traditional Christian concepts and a desire to validate what he regards as essential elements. The book opens with three distinctly rival viewpoints of Christianity, the Naturalistic, the Humanistic, and the Transcendental, the last named being the one he regards as the most akin to Christianity. Six chapters follow, dealing with levels of motive, types of conflicts of Christianity, patterns, formative forces, creative aspects, and finally the relation of mind and brain on personality. The psychological analyses are well organized, but readers will differ radically as to the religious interpretations.—*Ernest J. Chave.*



W. ALLISON DAVIS and ROBERT J. HAVIGHURST, *Father of the Man*, Houghton Mifflin Co., 239 pages. \$2.75.

This is a good non-technical book for parents and workers with children. It is well illustrated by case studies of different children. Personality is clearly shown as a joint product of physiology, social training and cultural patterns, emotional relationships, and chance factors. The authors, and assistants, were both Negro and white, and the 202 mothers interviewed and children studied were equally divided Negro and white, middle class and lower working class. Dr. Davis is senior author and reveals his training in anthropology. Dr. Havighurst secretary of the Chicago Human Development studies closely collaborated and the two specialists with different racial backgrounds give the findings peculiar significance. Religious educators need to read more studies of this kind to appreciate the subtle factors which affect growth of character and personality. They will find the values in understanding individuals, training parents, and working cooperatively with others on carefully defined tasks. After reading stories of Mary and Paulette, Chum, PeeWee, Mildred and Ruth, Dan and Carl, Julia and Kate,

as they are told and analyzed in vivid style, they will be more sympathetic with children in the growing-up process. The subtitle "How your child gets his personality" is more descriptive of the book than the name chosen "Father of the Man". Girls and mothers have an important place in its pages.—*Ernest J. Chave.*



LIEBMAN, JOSHUA LOTH, *Peace of Mind*. New York, Simon and Schuster, 1946. 203 pp. \$2.50.

This is an eminently sound and timely volume, especially in a period of chaos and frustration in which countless people throughout the world are beset with anxiety, fear, and insecurity. But it is a book for more than this or any other dated period. It deals basically with the timeless inner struggles of man in his interaction with his world of nature and society.

The purpose of the author is "to distill the helpful insights about human nature that psychology has discovered and the encouraging news from the scientific clinic about man's infinite capacity to change and improve himself, as well as to correlate these latest scientific discoveries with the truest religious insights and goals of the ages."

The author is convinced that, necessary as programs of social reconstruction may be, the basic problems of adjustment lie within the psychic life of persons and that a healthier society must be built by healthier human beings. The body of the text deals, therefore, with the universal human dilemmas of conscience, love, fear, grief, and God—"crucial problems that present themselves in every kind of society, and will present themselves as long as man is man."

From clinical evidence he shows how religion and psychiatry, heretofore employed separately, can complement and support each other for constructive ends in the cure of souls. As psychiatry dissociated from religion is limited in its resources, so traditional religion dissociated from psychiatry has often deepened these self-destroying inner conflicts. The current neo-orthodox reaction is not only psychologically unsound, but tends to perpetuate this disservice.

Here is an author who believes in man because he believes in God as Creator. His word is like a fresh breeze blowing through much of the current morbid, sin-laden, and pessimistic theological discussion.

William Clayton Bower
Professor Emeritus,
The University of Chicago

BOOK NOTES

FRANK M. MCKIBBEN, *Christian Education Through the Church*. Abingdon-Cokesbury, 158 pages, 75c (paper).

Dr. McKibben describes as his major purpose in this book "to present something of a philosophy of religious education as it relates to the local church and to provide an overview of the program of religious education as it is worked out on the basis of this philosophy." Those who expect a fresh and creative approach to the philosophy of religious education will be disappointed. The book does, however, present in a popular form many of the more progressive aspects of religious educational philosophy and practice. The total program of the church is conceived as an educational enterprise and the emphasis of the book is on functional phases of that program rather than on gradation. It is a very useful book for the education of local church leaders.—M.E.W.



BEN M. EDIDIN, *Jewish Community Life in America*. Hebrew Publishing Co., New York. 282 pages. \$2.50.

Jewish Community Life in America presents a framework of the present day local Jewish community. It describes the Jews in relationship to their Synagogues, Temples, their schools and colleges, their centers of recreation and culture, and their social service in caring for the poor and dependent.

This is the story of the rise of Jews in America, with emphasis on the increased migration from 1880 to the present time in which period the Jews in America have increased from a quarter of a million to five million. Its propaganda, if such you might call it, is so open and so clearly related to the conditions of life and the needs of the people that it does not disturb one who wishes to understand this subject.

The sociologist and the person interested in understanding the local Jewish community will find this volume valuable. Although apparently written primarily for the promotion of Jewish life among Jewish people, its descriptions have the ring of fidelity to them.—S.C.K.



LISTON POPE (Editor), *Labor's Relation to Church and Community*, Harpers 1947, 182 pages, \$2.50.

This is a series of 17 addresses given 1944-6 chiefly by union leaders. They express a friendly attitude toward a closer cooperation between churches and unions. They note the tendency of the major denominations to be controlled by the middle class, and for "workers" to neglect the church or to join variant cults. All papers reflect a growing desire for more meaningful jobs and better conditions of living. A large measure of idealism is manifest, with an increasing sense of power to realize needed reforms. Most refer-

ences to the church and religion are to conventionalized forms, with little apparent appreciation of, or acquaintance with, modern progressive ideas and practices. The basic spirit of religion that may permeate and transform the common life eagerly sought but its operative forms seem dimly discerned.—E.J.C.



KATHERINE GLOVER, *Teamwork in Community Service 1941-6*, Federal Security Agency, Washington, D. C., 1946, 80 pages.

This is a story of types of community problems which arose during the war and how they were met by cooperation of federal, state, and local agencies. Recreation stands out prominently as one major human need. Experiences of the war have caused many communities to consider proper provisions for recreational needs, as well as to keep sensitive to other factors affecting general welfare. Latent resources were discovered in every situation and astonishing results were achieved as people learned to work together for the common good. One noticeable lack in this otherwise excellent report is in the area of education for moral and spiritual values. There is a tragic failure to stimulate the growth of meanings and ends of living, to promote educational policies and programs which might lift the common man above the animal level of appetites and desires. Physical improvements in surroundings, medical discoveries, social organization, and welfare advances are woefully inadequate as long as people have neither vision nor faith for significant personal and social achievements. Religious education is challenged to develop programs that may help to transform ideals and practices in the common relationships of everyday living. Nowhere is this more important than in the field of sex which receives large attention in this report, but it is essential in all phases of work, play, and the varied complex socio-economic affairs of a changing world. Emergencies reveal resources but they also expose weaknesses and evils of the regular commonplace.—E.J.C.



OLGA LANG, *Chinese Family and Society*, Yale University Press, 1946, 395 pages, \$4.00.

For those interested in careful study of changing China this book offers an intensive investigation into one important phase of that country's life. Made just before the last World War it presents trends which the war will have accentuated but which cannot be measured again for sometime due to the widespread disturbances of the war and continued civil strife. It focuses attention on the family which has long been recognized as peculiarly the center of Chinese cultural development. The first part of the book is an historical analysis of old Chinese customs,

while the second is a thorough sampling of modern conditions. The author, born and educated in Russia, is well prepared for her work. With Chinese assistants trained in anthropological and sociological methods, she has made studies of many types of Chinese life. They gathered statistical data from various records, used 4000 case histories of the Peiping Union Medical College Hospital, had interviews with people of different classes and age groups in representative communities, and secured answers to questionnaires from 1700 high school and college young people. From beginning to end the study gives concrete illustrations of personal and social relations which illuminate the general principles which are developed. We see individuals, families, communities, and institutions struggling with problems of adjustment to confusing but inevitable necessities for change. The status of women and children, love, marriage, concubinage, -in-laws, family customs and loyalties, clans, the elders, and the youth, are all carefully examined and presented in a clear picture. The reader will appreciate the significance of the statement that "The process of change has been painful and long drawn out—yet there is no reason to doubt that the process of transformation will be completed." The rate of change varies with different classes and sections of the country, and initial maladjustment and suffering tend to make appraisals difficult, but the author and her assistants have confidence that brighter and happier forms of individual, family and social life are steadily emerging.—M.E.C.

LYMAN BRYSON, LOUIS FINKELSTEIN, and R. M. MACIVER (eds.), *Approaches to Group Understanding*. Harper, 858 pages, \$5.00.

This book is a significant contribution to cultural unity, particularly in offering resources developed in many varied cultural fields for meeting a basic human problem. It is a collection of sixty-seven brief papers from the Sixth Symposium of the Conference on Science, Philosophy and Religion in their relation to the Democratic Way of Life which was held at Columbia University, August 23-27, 1945. The two year delay in publication of the papers does not in any way affect their timeliness.

This Sixth Symposium was concerned with building "Bridges for Cultural Understanding" in recognition of the great barriers to human intercommunication resulting from "differences of group, nation, religion, profession, skill and philosophy." These barriers, say the editors of this volume, "threaten our cherished goals—peace, material and cultural progress, security and understanding." Each paper in this collection was written by a person experienced in approaches to group understanding in one of six general areas—education, economics and government, letters, arts and music, natural and social sciences, philosophy, and religions—"from the vantage point of a particular profession, culture, group or faith." Comments by members of the Conference on each of these papers have been incorporated in footnotes.

The volume is prefaced by a statement from the

executive committee of the Conference calling attention to the amazing results of collective thinking and cooperation among men of different backgrounds in the dramatic military events concluding the Second World War, and expressing a conviction of the urgency for similar collective thinking and cooperation to meet the problems of the postwar atomic age. This book is presented as a contribution to that end. Each writer speaks for himself. No attempt is made at a synthesis of the varied viewpoints presented, although the editors clearly recognize a need for such a synthesis and express the hope that the book may be some help in that direction.

The most evident basis for any such synthesis seems to be in the common note of confidence throughout the book in the ability of man to build bridges of understanding in full awareness of the difficulties involved. This is a valuable source-book for the educator and student of human relations.—M.E.W.



SUFI MUTIUR RAHMAN BENGALÉE, *The Tomb of Jesus*. Moslem Sunrise Press, 55 pages, 60 cents.

The author presents "the original thesis as expounded in the well-known work JESUS IN INDIA by Hazrat Mirza Ghulam Ahmad," afterward referred to as The Promised Messiah and Mahdi. There is argument to establish (1) that Jesus was not dead when taken from the Cross, the Resurrection and Ascension being built up by "credulous imagination;" and (2) that Jesus then went to India, settled and died in Kashmir, where his tomb may now be seen, as confirmed by an accompanying photograph.—H. L. B.



ROGER HAZELTON, *The God We Worship*. Macmillan Company, 160 pages, \$2.00.

Professor Hazelton premises that Christian worship is generally artificial and unhealthy. It is "dull" or "pitched almost entirely on the emotional level." The cure is "a reawakened sense of the compelling reality and the certain responsiveness of God." In small compass but convincingly the author studies the theology of worship, making use of Christian and philosophical literature, and illuminating it with penetrating interpretation. This is a clear, readable example of theological and philosophical thinking applied to a subject of basic importance.—H. L. B.



MARCUS BACH, *They Have Found a Faith*. Bobbs, Merrill, 300 pages, \$3.00.

It has been observed for several decades that the larger denominations were losing their fire, and that some of the smaller sects were aglow with spiritual warmth. Professor Bach of Iowa State has sought out some of these better known smaller groups, experienced sympathetically what they had to offer, studied them thoughtfully, and now writes of the sources of their strength and their methods of operation. The book is a story, told as a story, and it leaves a clear impression.—P.G.W.

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